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BIOGRAPHY.

THE REV. ANDREW FULLER.

IN selecting characters for our biographical department, the publishers of the Luminary are desirous of portraying such, especially, as have distinguished themselves in the mission cause. Of these, the late Mr. FULLER is among the most prominent. For more than twenty years he was the faithful and laborious secretary of the Baptist Mission in England. He classed with the most active of the venerable men who planned the measures that have been so extensively executed in India, and by his death has occasioned a chasm, which only the God of missions can remove.

This extraordinary and excellent man was a native of Wicken, a small village in Cambridgeshire, where his ancestors on his father's side had long resided. He was born on the 6th of February, 1754. Impressions of a religious nature were received at an early age. He had serious thoughts relative to a future state, when only fourteen years old. They were deep, various, and pungent; and at the age of sixteen terminated, as he trusted, in real conversion. "From this time," he says, "my former wicked courses were forsaken.—My soul, said I, with joy and triumph, is as a weaned child! I now know experimentally what it is to be dead to the world by the cross of Christ, and to feel an habitual determination to devote my future life to God

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my Saviour." In April, 1770, he was baptized, and joined the church at Soham, then under the pastoral charge of the Rev. Mr. Eve. A Mr. Joseph Diver, a man, pious, thoughtful, and much devoted to reading, was baptized with him. An intimacy with Mr. Diver was valued by Mr. Fuller, as one of the greatest blessings of his existence. The succeeding autumn an unhappy breach occurred in the church, which issued in Mr. Eve's removal. His brethren soon discovered talents in young Fuller, promising usefulness in the Christian ministry. An elderly lady of the church dying, in the year 1774, expressed her wish, if it could be done with propriety, that Mr. Fuller should preach her funeral sermon. Previous to the funeral, the church, who were of one mind on the subject, after a day of prayer and fasting, called him to the ministry, in which he continued until he finished his testimony.

In 1775, he accepted the pastorship of the Baptist church at Soham, where he laboured between seven and eight years. A circumstance occurred about this time, which, as it may prove useful to persons in similar embarrassment, deserves to be mentioned. "A friend, of slender abilities, being asked to pray, knelt down, and Mr. Fuller and the company with him, when he found himself so embarrassed, that, whispering to Mr. Fuller, he said, "I do not know how to go on." Mr. F. replied in a whisper, "Tell the Lord so!" The rest of the company did not hear what passed between them; but the man, taking Mr. Fuller's advice, began to confess his not knowing how to pray as he ought to pray, begging to be taught to pray, and so proceeded in prayer to the satisfaction of the company."

Have you no words?—ah! think again;—
Words flow apace when you complain.

The removal of Mr. F. from Soham was attended with numerous and painful exercises of mind. Dr. Ryland, his biographer, judiciously remarks, that "Men who fear not God, would risk the welfare of a nation, with fewer searchings of heart, than it cost him to leave a little dissenting church, scarcely containing forty members, beside himself and wife." His difficulties at Soham, arose in part from the unkindness of some of the members, and in part from his receiving an income which neither the opening of a small store, nor the keeping of a school, could render equal to the frugal demands of an increasing family. By the Rev. Robert Hall, of Arnsby, author of the "Help to Zion's Travellers," the church at Kettering were first incited to try if he could not be obtained as their pastor! After a series of painful emotions, solemn meditations, frequent prayers, and the concurrent

advice of his brethren in the ministry, among whom were men whose praise is in all the churches, he consented to a removal. This took place on the 7th of October, 1783. A passage in his confession of faith, delivered on taking the pastorship of the Kettering church, has so direct a bearing on his future, unanticipated relation to missions, that, without supposing it prophetic, it must be acknowledged remarkable. "I firmly and joyfully believe that the kingdom of Christ will yet be gloriously extended, by the pouring out of God's spirit upon the preaching of the word: and I consider it as an event, for the arrival of which, *it becomes all God's servants and churches most ardently to pray!* It is one of the *chief springs of my joy* in this day of small things, that it will not be so always."

At some periods of his life, Mr. F. kept a private diary. Such extracts as have come to light, demonstrate no common degree of holy watchfulness, spiritual conflict, and anxiety for the success of his ministry, and the spirituality of those committed to his pastoral care.

Monthly prayer meetings for the spread of the everlasting gospel through the earth, were introduced to the attention of Christians by the Baptist association in Nottingham, June 3, 1784. At the end of a sermon on "*walking by faith*," the first publication Mr. F. ever issued, various "persuasives to a general union in extraordinary prayer" were introduced. Their effect is visible in the supplications of thousands. They have contributed to introduce a periodical service, that may be considered as the *new moon* of the latter days.

The character of Mr. Fuller, as a controversialist in theology, is sufficiently known. "Whatever difference of opinion may be entertained as to some of his productions, his Calvinistic and Socinian systems compared as to their moral tendency," his "Gospel its own Witness," his "Letters on the doctrine of Universal Salvation," and his "Strictures on Sandemanianism," are, we believe, among our churches, every where welcomed and admired. His "Memoirs of the Rev. Samuel Pearce" affectingly address the heart of the real Christian, while his "Expository Discourses" are calculated to illumine and enlarge the understanding. Single sermons, on different occasions, that have appeared through the press, are numerous.

In his missionary exertions we behold an example which commands our admiration, and invites our efforts. The immediate origin of a Baptist mission is to be traced to the solicitude of Mr. (now Dr.) Carey, for the salvation of the heathen; but it is certain that Mr. F. caught the flame when only in an incipient state. At a ministers' meeting in Clipstone, 1791, an uncommon degree of attention was excited by two sermons; the first preached by Mr. Sutcliffe, on being

"jealous for the Lord of Hosts," the other by Mr. Fuller on "the pernicious influence of delay." These sermons were printed, together with a third sermon delivered at an association in Nottingham by Dr. Carey, from Isaiah liv. 2, 3. enforcing the obligations of Christians to *expect great things*, and to *attempt great things*. The society was formed on the 2d of October, 1792. The labours of Mr. Fuller for the promotion of this great object, became indefatigable. He had reason to believe that they induced a paralytic affection, by which, in the year following, he was deprived for a short time of the use of one side of his face. His brethren were alarmed at the prospect of losing such a man. In about two weeks the symptoms subsided, leaving a headach, which he never wholly lost. As the mission soon went into operation, it became necessary to provide funds for its support. Mr. F. began to journey and preach, with a view of obtaining collections. In this service he occupied, for several years, nearly a fourth part of his time. Besides frequently visiting London and the different parts of England, once he went to Ireland. He was on this business five times in Scotland. He almost ever returned with monies more ample than himself or his friends had expected. As the mission in the East Indies enlarged the place of its tent, and stretched forth the curtains of its habitation, it became by degrees an object which the English government began to recognize. Its officers, and those of the East India company, he had occasion repeatedly to visit. Though a stranger to the manners and arts of a courtier, the solemnity of his address, the perspicuity and sagacity of his observations, and the resolute devotion of his whole heart to the work, commonly enabled him, with the blessing of his God, to ward off impending danger, or secure existing privilege. His defence of the baptist and other missionary societies against the pernicious and illiberal publications of Mr. Twining, major Scott Waring, and a Bengal officer, was keen, intrepid, and effective.

Mr. Fuller was twice married. His first wife was a miss Gardiner. He had by her eleven children, "three of whom were buried at Soham, and five at Kettering, one in the sea; and two survive." Such as are dead, with the exception of two, expired in infancy. One of these was a lovely daughter, who died May 30, 1815, aged six years and about six months; giving pleasing evidence of a change of heart. The removal of this child was a sore affliction to Mr. F. but he learned to be resigned in tribulation. In some artless but sentimental lines, which he wrote on the providence, he says:

"But—must we part, and can I bid farewell?
We must—I can—I have—I kiss'd her dust;
I kiss'd her clay-cold corpse, and bade farewell,
Until the resurrection of the just,"

The other was his eldest son, who, at a proper age, was placed under the care of a merchant in London. The hopes which accompanied the earlier years of his life, were in a short time blasted. The temper of the youth was unstable and restless. He preferred the tumult and dissipation of the life of a soldier or a marine, to the quietude of mercantile occupations. His conduct pierced the heart of his father with many sorrows. He died on the seas in March, 1809. One of the severest of the trials which befel Mr. Fuller, was the death of his companion. This occurred shortly after the birth of a daughter. Hysterical affection deprived her for some time of her senses, so that she could not be prevailed upon to believe that her husband, her children, or her home was *hers*. Her mourning husband wrote the following epitaph, designed for her grave-stone.

“ The tender parent wails no more her loss,
Nor labours more beneath life’s heavy load ;
The anxious soul, released from fears and woes,
Has found her home, her children, and her God.”

Mr. Fuller’s second wife, who survives him, was miss Ann Coles, the only daughter of the Rev. William Coles, late pastor of the Baptist church at Maulden, in Bedfordshire. By this marriage he had six children, three of whom died in infancy, and three are living. In both these connexions it was his happiness to have found intelligent, amiable, and godly partners.

The messenger which was commissioned to put an end to the labours of this excellent man was a disease in the liver, brought on by one of the bilious attacks to which he was subject. He appears to have entertained very little hope of recovery. “ The complaint I have upon me,” said he in a letter to a friend in America, “ will, I expect, before long lodge me in the grave.” In the later stages of his disease, it was thought adviseable that he should visit Cheltenham, but the progress of the disorder rendered the attempt impracticable. Dr. Kerr, an eminent physician of Northampton, who was sent for to see him, informed a friend he was satisfied his liver was as black as his hat, and as hard as a table. On the 28th of April, 1815, he dictated a letter to his affectionate friend, the Rev Dr. Ryland of Bristol, in which he says, “ I have no other hope than from salvation by mere grace, through the atonement of my Lord and Saviour. *With this hope I can go into eternity with composure.* Come, Lord Jesus, come when thou wilt. Here I am—Let him do with me as seemeth him good.”

On the afternoon of the day on which the letter was dictated, he observed to one of the deacons of his church, that his bodily depression

was almost intolerable. The brother replied, "I do not know any person, sir, who is in a more enviable situation than yourself—a good man on the verge of a blessed immortality." He modestly acquiesced. He then lifted up his hands and exclaimed, "if I am saved, it will be by GREAT AND SOVEREIGN GRACE;" which last words he repeated very emphatically—BY GREAT AND SOVEREIGN GRACE! To record all the expressions which have been preserved from his dying lips, would swell our article beyond its bounds; but we must subjoin a few. He would often say during his affliction, My mind is calm—no raptures, no despondency. About nine days before his death, while attempting to get up, as he sat by the bed-side, he observed, "all my feelings are sinking, dying feelings! Seeing his wife affected, he said, "we shall meet again;" and added, "it will be well." On another occasion he used an expression highly characteristic: "My hope is such that I am not afraid to PLUNGE into eternity." On the Lord's day morning on which he died, May 7, 1815, he said to his daughter Sarah, "I wish I had strength enough!"—she asked him "to do what?" he replied "to worship, child!"—Soon after, his daughter Mary entering the room, as soon as he understood who it was, he said, "Come, Mary, come and help me."—He was then raised up in bed—and for the last half hour appeared to be engaged in prayer. His children surrounded his bed, listening attentively, to catch, if possible, the last words of their dying parent; but nothing could be distinctly heard but "HELP ME!" Then with his hands clasped and his eyes fixed upwards, he sunk back and expired.

COMMUNICATIONS.

THE RESTORATION AND CONVERSION OF THE JEWS.

IN the present age the salvation of the Gentiles has not alone engaged the zeal of the disciples of Christ; they have cherished a serious concern, and entered on vigorous endeavours, with the blessing of the Lord, for the everlasting welfare of the Jewish nation. At least seven millions of this people are spread over the earth, particularly throughout Europe, Asia and Africa. Every where they adhere to the law of Moses, not only among Christians, who admit the divine appointment of Hebrew rites as fully as the Jews themselves, but also amid the errors and follies of idolaters. No lustrations in the Ganges, no popular veneration for Birmah and Vishnoo, prevails on the Jews in India to abandon the religion of their fathers.

Doris amara suam non intermiscuit undam.

In relation to this wonderful people, two things present themselves on the page of prophecy.

1. Their restoration to the country of Judea. This may be inferred from the words of Moses—Deut. xxx. 1. “And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all I command thee this day, thou and thy children, with all thine heart, and with all thy soul : that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee : and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soul, that thou mayest live.” Later prophets foretel the same event ; particularly Isaiah and Ezekiel. See Isaiah xi. 12. “He shall set up an ensign to the nations, and shall assemble the outcasts of Israel, and GATHER TOGETHER the dispersed of Judah from the four corners of the earth.” See also Isaiah xxvii. 12. “And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.” Ezekiel dwells much on this occurrence, Ezekiel xxxvi. 24. “I will take you from among the heathen, and gather you out of all countries, and bring you into your own land.” Chap. xxxvii. 21. “Thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land ; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”

Many circumstances render the event probable in itself. They are a people almost every where oppressed ; and consequently their attachment to the countries in which they live must be feeble. They every where entertain an assured and cheerful expectation of entering their land. With each other they correspond all over the earth. They generally speak and write Rabbinical Hebrew, and have therefore a language through which they can enjoy immediate intercourse ;

and it is remarkable that they value personal above real property. Their wealth consists in money and jewels, which are capable of easy transportation. They have been called "*the brokers of the world.*"

But the prophecies which more deeply interest the feelings of Christians, embrace,

2. Their conversion to the faith of the gospel. From numerous passages of this description, we select three. Jer. xxxii. 37, &c. "I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and will cause them to dwell safely, and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me for ever." Hos. iii. 4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days." Romans xi. 25—31. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy."

A society in London has for several years been engaged in seeking the salvation of the Israelites. It is composed of men high in respectability and wealth. Their plans appear founded in wisdom and piety. They have issued a copy of the New Testament in the Hebrew language, which has been distributed through various parts of Europe and Asia. It was completed only in December last, and yet a new edition is demanded. A very respectable member of the society of Friends, thus writes on the subject, in an address to the editors of the Jewish Expositor for February, 1818. "It is, I assure thee, with great pleasure, and with a strong faith, that I look forward to the effect of the general reading of the New Testament among the Jews. The Hebrew character, which they consider a sacred one, will ensure an

attention to it, that no other character in which it may be presented can induce them to pay ; and although a great multitude of the Jews are but half acquainted with the Hebrew tongue, a great proportion remain who thoroughly understand it, and whose minds, I trust, will be enlightened while they survey its doctrines—doctrines which, whilst they abolish the law of Moses, magnify and make it honourable.”

In the United States some pious ladies have taken the lead in this service of love. A “Female Society” exists in Boston and its vicinity, “for the promotion of Christianity among the Jews.” From their second annual report it appears, that by subscriptions, donations, &c. \$533 62 were obtained the past year. One hundred dollars have been sent to Bombay, for the education of Jewish children there, and one hundred pounds sterling have been transmitted to the London Society, to aid in the translation of the New Testament into Hebrew. “With great satisfaction they announce that another auxiliary has been added, composed of a large proportion of the ladies in Portland, (Maine,) and called the Portland Female Association for the promotion of Christianity among the Jews.” Such interesting examples ought to be imitated.

Dr. Gill indulged the opinion that “the conversion of these people will be sudden, and of them altogether a *nation shall be born at once.*” He adds, “It looks as if their conversion would be like that of the apostle Paul ; and he seems to hint that it will, when he says, that he, in obtaining mercy, was a *pattern to them which should hereafter believe* ; meaning perhaps his own countrymen that should believe in Christ in the latter day, whose conversion should be similar to his : that as his conversion was sudden, in the midst of all his ignorance, unbelief and rebellion, and without the word, by the immediate power and grace of God, so will theirs be in like manner : nor it likely that their conversion should be by means of the word, since there is such an aversion in that people to the hearing of it ; and a rare thing is it to see a Jew in a Christian assembly.” It must, however, be recollected, that with the exception of the time of the Pentecost, and a few days succeeding, Jews in the primitive age of Christianity were converted to God as other men. Late reports as to the spread of divine truth among them encourage the expectation, that, as Gentiles are turned to God, so shall they be ; and certainly no conjectural interpretation of scripture should wither the energies of Christians, or depress their hopes.

ADDRESS BY REV. MR. SHARP,

ON PRESENTING THE RIGHT HAND OF FELLOWSHIP, TO MESSRS. WHEELLOCK AND COLMAN, WHEN THEY WERE SET APART TO THE OFFICE OF MISSIONARIES OF THE CROSS OF CHRIST FOR THE KINGDOM OF BURMAH.

My dear young brethren,

THIS day you have been set apart to a very solemn and arduous work. It is an important event in the life of a minister to be ordained as the pastor of a regularly organized church in his own land; but it is an event of peculiar importance when individuals receive the imposition of hands in the full expectation of soon bidding adieu to their kindred and friends, and of going far off to the heathen, never to return. We know that you are not insensible to the ties of country, of kindred, and of friendship, which the scenes of youth and the associations of early life produce. To you, therefore, the services of this day must assume an importance and an interest, which language cannot express.

We trust, however, you have seriously reflected on the sacrifices you will have to make, and that the great principle which has prompted you to offer yourselves as missionaries, is love to the souls of the poor Burmans, who are bound in the chains of idolatry; "sitting in darkness and the shadow of death."

Many esteem the service in which you hope to be engaged, as a novel employment. This is not the case; for although ages have passed away in which Christians appeared to forget their obligations to the heathen, it was not always so. The apostles and disciples of our Lord were missionaries. The ancient cities of Greece and Rome, and there is reason to believe the ancient Britons, were indebted for the gospel of the grace of God, to the travels and labours of these servants of the Most High. Many contemplate missionary exertions with scorn. They say that all our prospects of success are visionary; that an Ethiopian can as soon change his skin, or a leopard his spots, as that the heathen should ever embrace the gospel of Christ. It is said that their habits are too deeply rooted, their natures too debased, and their attachment to idolatry too strong, ever to be overthrown.

We grant, if it depended on human exertion alone, we should despair of success. But God has promised his Son that he will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. You may therefore rely with confidence on the faithfulness and power of a promise-giving God.

He who has presented the strongest assurances of the universal ex-

tension of Messiah's empire, has not excited our hopes, induced our prayers, and called forth our exertions, in vain.

He can, with the most perfect ease, bring order out of confusion; light out of darkness; and create purity where licentiousness reigned. He that giveth man knowledge, can pour a flood of spiritual light into the most benighted mind. He who made the heart, can, with a word, transform that heart into his own moral image.

Let every doubt as to the conversion of the heathen vanish, from a recollection that nothing is impossible with God.

Encouragement to missionary exertions may be derived from facts: Brahmins have relinquished the honours and emoluments of their priestly office, and have become humble followers of Christ. Hindoos have broken their cast, and burnt their idols in the fire. We therefore believe that the work to which you are attached is the work of the Lord, and most sincerely bid you God speed.

When James, Cephas, and John perceived the grace that was given to Paul and Barnabas, they gave to them the right hand of fellowship that they should go unto the heathen.

Your fathers and brethren in the ministry, persuaded of your personal piety, your intense desire to labour in India, and the uprightness of your motives, have requested me to give you, in their behalf, the right hand of fellowship. Take it as an expression that we most cordially approve of the cause, in which you expect to spend all your strength and all your days. Take this hand as an expression of the confidence we have in you as men of God, and of the deep interest which we feel in your future prosperity and happiness. If, in the course of Providence, you were this day placed over some of our neighbouring churches, we should endeavour to redeem the pledge we have given you, by habits of personal intercourse, and by an interchange of ministerial services. We would give you our best advice. We would mingle our tears with yours when you were called to weep, and would rejoice with you in your prosperity. But these pleasures will be denied us. Do not think, however, that as soon as you are absent you will be forgotten! No, my dear brethren, the cause you serve, as well as a personal friendship, strengthened by an intimate acquaintance, will secure to you a place in our memories and our hearts. When it is well with us, we will remember you. Mighty oceans will cut off the possibility of social interviews, but they will not cut off the brotherly affection we feel for you. Though placed at the distance of thousands of miles, we shall not be indifferent spectators of your proceedings. The intelligence we receive from you, will lighten up our countenances with joy, or swell our hearts with grief. Whatever

instruction, comfort, or encouragement we can impart by our correspondence, rest assured it will be imparted.

A short time before those venerable men of God, Thomas and Carey, went to India, at an interview with their friends Pearce, Fuller, Sutcliffe and Ryland, they said, "We are like men going down into a well; you are on the top, and have got hold of the rope, do not let us fall!" They unitedly exclaimed, We never will! Do you view your situation similar to theirs, and are you saying, Do not let us fall! Take this hand as a pledge, that whether others withdraw their aid or not, "we will not let go the rope!"

When life was fast ebbing away, and Lawrence was in the arms of death, his last words were, "Don't give up the ship!" Are you ready to say, Dear fathers and brethren, don't give up the mission! We solemnly assure you we will not give up the mission.

I cannot deny myself this opportunity, my brethren, of giving you my hand as a public expression of my unceasing regard and affection for you. An intimacy which has subsisted for years, in which I have had an opportunity of witnessing your conduct, has endeared you to me by ties which will not readily be broken. Wherever you go, my prayers will go with you. Let your demeanour towards that worthy man who has already published a tract in the Burman language, be such as I have uniformly witnessed, and you will secure his confidence and his love. We need not remind you, that if you would be happy and useful, you must live near to God. Never forget, that whatever exertions you make, you can do nothing without the blessing of God. While we assure you of our fellowship, let it be a fixed persuasion in your own minds, that you can do no good in India, unless you walk with your brethren in harmony and love. Never allow a spirit of competition, envy, or jealousy, to have a place in your breasts. An unyielding spirit, on one side at least, rendered it necessary for Paul and Barnabas to separate. Let the motto of the father of your country be inscribed, in large characters, on some part of your mission house, "UNITED WE STAND, DIVIDED WE FALL!" I trust at some distant period it will be said of you, my brethren, as it was of Saul and Jonathan, "they were lovely and pleasant in their lives."

May the Lord Almighty bless you, dear brethren. Go forth in his strength, and the power of his might. Enter the highways and hedges of a dark world, and compel sinners to come in, that they may partake of the feast which heaven has prepared; and whatever good may result from your efforts, ascribe the whole to that divine Spirit, who descended on the primitive missionaries, qualified them for their work, and rendered efficacious the messages they proclaimed.

MISSIONARY INTELLIGENCE.

MISSION TO BURMAH.

Extract of a letter from Rev. Mr. Judson, dated July 30, 1817.

"I AM entirely engaged in the dictionary, and shall be for several months to come. Brother Hough is getting on in the language. He is, however, rather out of his element since the printing has been suspended.

"My attention has lately been turned towards Siam. This is a great kingdom; the next accessible beyond Burmah, on your way to China. The people are superior to the Burmans in every respect. Is there no young man in the American churches who will feel that he is a debtor to the Siamese? He can come to Rangoon, and acquire the language under very considerable advantages. There are hundreds of Siamese in Rangoon, and churches and priests. Afterwards he must go to Bengal, and form a connexion with some commercial house who would open a trade with Siam. Such a thing has been mentioned to me. It is desired by some. O, that I had another self! This is the enterprise to which I would devote him: but my present self is devoted to Burmah."

[Siam, the country to which Mr. Judson alludes, before the recent extension of the Burman empire, was regarded as the principal state of the Thither India. Its precise boundaries are not ascertained. It embraces a tract of country from five to six hundred miles long, and from two to three hundred broad. The capital of the kingdom, as well as the kingdom itself, is called Siam: the natives, however, call it Yuthia, or Juthea. It stands on an island formed by the Meinan river. The system of legislation among the Siamese, is said to resemble that of the Burmans. Mutilation or death is the punishment of minor offences. Their religion, if it may be so called, is the doctrine of Boodh. They burn their dead. White elephants among them are held in adoration. God, in his providence, will introduce his gospel among this people. How soon, we are unable to ascertain; but we have often had reason for observing, that *impressions* on the minds of the servants of God, are frequently the forerunners of missionary adventure.]

From Mr. Hough to the Cor. Secretary, dated Rangoon, September 1, 1817.

RECENT letters sent to you from Rangoon, preclude my affording you much additional information relative to the mission. Our printing office is now unoccupied. What we have been employed about, you will have heard before this reaches you. I shall send you a copy of each of the publications.* They will prove

* The Board acknowledges the reception of the Gospel by Matthew, translated into Burman by Mr. Judson, together with a copy of the first religious Tract circulated in that country, and a Catechism, each in the Burman tongue.

to you that two missionaries can do a little; and, by the rule of proportion, you can calculate, that as two, already here, is to the little done, so would four be, were they here, to as much again. Slow and tedious are the first advances of a mission in a heathen country; particularly in this, where every step must be taken with the nicest circumspection, and where idolatry and pagan madness, speaking in human weakness, are desperate. I cannot, I dare not, however, admit a discouraging thought, and I trust and pray that you will not, for our assurance of success rests upon this basis—"the Lord reigneth."

There is yet no proof of any permanent impression of truth being made on the mind of any Burman. On reading this fact, I am sure your heart will not sink lower than mine does in writing it: but let us not faint. The Lord converts sinners, and the manner how, and the person who, are his own choice. He tries us by what we call a delay, in the work of conversion, and perhaps our Saviour had something of this in view, when he commanded "not to faint in praying always." If our prayers were immediately answered, the injunction would be needless; and if success immediately followed exertion, why be required to "wait on the Lord?" "Wilt thou now restore the kingdom unto Israel?" if considered as a prayer, rather than a question arising out of an expectation which the existing circumstances might suggest, was indicative of a zeal, which, though godly in itself, was so hasty as to require a check, and that not by positive denial, neither in a way to prohibit a future repetition of it, but by a reference to humble reliance on God, who hath put the times and seasons in his own power.

We have lately had a few European transients here, who have attended worship with us on Lord's days, and also two or three Americans. They have heard the gospel among us. May God give it success.

You wish me "success in studying the round O language." I thank you, for I know your wishes are sincere. Could you realize the labours a mind must suffer in ascertaining new signs for its ideas, and then giving those signs birth in sounds so strange as almost to appal your ears, you would appear to yourself as undergoing a transformation. It was the remark of a learned man, that a person in obtaining a new language, acquired another soul. If this be not literally true, it certainly appears, that a new language gives an impress of new features on the soul already possessed. To enter into the genius and idiom of the Burman, is my greatest difficulty. I hope I am gradually mounting up the rugged steep, and your wishes encourage me. I will give you a little specimen of the language, in the Lord's prayer, with its pronunciation in the English character, together with its idiom, as near as I can represent it to you. In pronouncing it, sound the *g* hard, and the initial *ng* as perfectly nasal, as when final in the English. The figures over the vowels correspond to those in Walker's Dictionary. All the words in which there is not a hyphen are monosyllables.

Koung geng wá ná dau mó rau kyn-ók dò é á-hpá; kóy-dau é ná-má dau
Heaven in dwellest who our Father; thy name
 gó yò thá lá myat the hpyét tsá rau; kóy dau é neing ngan dau dè the
reverenced be may it; thy kingdom
 hpvét tsá rau; kóy dau é á-lò dau the; koung geng hneit pyè tsón thá kai
be may it; thy will heaven in fulfilled as
 thò. myá gvé á-pyèng hneit pyè tsón the hpyét tsá rau. á-thét shèng
earth surface on fulfilled be may it. Life [for]

lăuk thă hmyă á-tsá gô lê kyn-ôk dô áá yă ná pá thă-nă dau mô bá.
is sufficient as much as food us to to-day give
 kyn-ôk dô á pyet hmă thau thô tá bá dô é á-pyêt dô go kyn-ôk dô thê
us against err who others of sins we
 khân thă kai thô kyn-ôk dô é á-pyêt dô gô kă-nyă shlôt dau mô bá.
bear as our sins be pitiful deliver from
 á-pyêt dô gô teik twôn shlé tsá hkeyngmă shê. mã kOUNg mã thêng thau
sins to instigating deceptive be not; is not good is unfit which
 á-hmô á-yă hning kêng lwôt áung. tsáung mã thă-nă dau mô bá pô-ră.
work deliver from free from in order to protect have mercy O God!

Reversed thus:—Our Father, who dwellest in heaven; thy name, may it be revered; thy kingdom, may it be; thy will, as fulfilled in heaven, may it be fulfilled on [the] surface [of the] earth; food, as much as is sufficient [for] life, give us to-day; be pitiful, deliver from our sins, as we bear sins of others who err against us; [that there] be not deceptive instigating to sin, and in order to free, deliver from [a] work which is unfit, not good, protect, have mercy, O God!

It will be gratifying to you, and our other friends, to know, that we lack not much of worldly comfort. It is not difficult, at present, to obtain good and healthy food, and sickness does not frequently visit our habitation, neither are our trials many or severe. I beg you to use your influence in obtaining for the use of the mission, Rees's Cyclopædia. We need it much. Also do write to me very often, as letters from our friends form the only society we have, of which we are exceedingly fond.

STATION AT ST. LOUIS.

Letter from Mr. Peck to the Corresponding Secretary, dated April 25, 1818.

SINCE my recovery from my long and tedious illness, my health has been remarkably good, as well as that of my family. I now begin to feel myself at home in the delightful work assigned me, and I view it as one of the most favourable events of Providence I have ever enjoyed, to advance my individual happiness in this life. Surrounded with young minds whose desire for knowledge stimulates me forward to fulfil the important task of a teacher, and favoured with the confidence, the prayers, and the friendship of many, what desire can I have but to live for the good of my fellow creatures!

By intelligence from brother Welch you have probably heard of our baptizing, which took place on the first Sabbath of the present month. Since that period things have gone on well. When I look back on the short time of our residence here, and view the hand of God in accomplishing many events, and opening several channels of usefulness, I am filled with wonder and gratitude. Our prospects of immediate usefulness are opening on every hand, and calls from different quarters are more numerous than we can possibly supply. Our African Sunday school consists of more than 90 scholars, of all ages, from 5 to 40 years. The greatest number are adults. The good that is likely to issue from this department is incalculably great. Sunday is the only day that the poor degraded

Africans can call their own. On this day they used formerly to assemble for amusement or mischief. It is now evident to the most superficial observer, that a great change has already taken place in regard to their morals. In most instances they are attentive to school on every Sabbath, and the avidity with which they seize every moment's leisure through the week, evinces the desire they have to learn. The school has been continued seven Sabbaths, and most of them have entered since its commencement, and yet more than half who began the alphabet, can now spell words of four and five letters, and some of two syllables. Several, who had learned a little previous to attending school, can now read in the bible. I have been most happily disappointed in respect to the Africans. As soon as my recovery admitted, I began to turn my attention to devise some way to instruct these miserable beings in the knowledge of Christ and his salvation. A Sunday school appeared the most favourable, and, indeed, the only method. Brother Welch hesitated as to the practicability of the measure; but agreed I should make the trial. The school was proposed to the public, and opened. I expected to engage in a task by no means agreeable to human nature, which chooses the beaten track, rather than the uncultivated desert. If, after a long trial, any could be made to read and understand the bible, I expected to be recompensed for all my toil. A serious difficulty arose, lest suitable assistants could not be obtained: yet all these difficulties Divine providence has overcome, and what at first I accounted a task, is now one of my greatest enjoyments. I hope I shall not say too much of my own feelings on this subject, if I assert, that I rejoice to see Sunday arrive that I may meet my sable band. We have now six or seven assistants, who teach every Sabbath. In my absence brother Welch enters with avidity upon the labours of superintendent. After hearing the lessons, a short discourse is given, and the school is closed with prayer, when they all kneel and pay a devout attention.

Several persons are known to be under deep exercise of mind, and many more are thoughtful. Every week I have some call on me to hear religious instruction. Our week day school has commenced a second quarter upon a more extended scale, and which promises to be a source of some profit, to lessen the expense of the mission. A large room has been rented for a school and meeting room, on the hill which overlooks the town, and is a most delightful situation for a summer academy.

Our school consists of two departments—1. A public school, or academy, in which all the branches of a common education, and even some of the higher branches are taught. The prices of tuition are 5 and 6 dollars per quarter. In this department are about thirty scholars, from respectable families; some of whom are French catholics.—The 2d department is a free school. It is designed for the present to embrace ten poor French children, seven of whom have already entered. I have two French scholars; a boy eleven years, and a girl seven years, who commenced this quarter without knowing a letter of the alphabet. They have attended twelve days and a half, and they now read in words of two syllables with surprising facility, besides repeating the Lord's prayer and the first commandment. I teach them the plain simple truths of the christian religion. Our object now is to get as many French children in our school as possible. One female Catholic is under serious impressions. She is a steady attendant on our meetings.

By reviewing our school arrangement you will perceive, that in both the week and Sunday schools we have about 130. By mutual arrangements all the school departments are under my sole care as superintendent. The whole management of the week day schools is performed by me, with no other assistance at present than my oldest son. A course of scientific lectures are delivered to the school every Friday, P. M. when the public generally are invited to attend. The composition of these, the concern of all the schools, domestic affairs, together with public duties on the Sabbath, leave not a moment's time to spare. Brother Welch is likewise employed. Though there are trials of various kinds connected with my situation, I would not exchange it for any place in the middle or eastern states. My most ardent desire is to live and die a missionary to the destitute. I feel confident, from a variety of providential incidents, that this village is the very place where we ought to be, though a greater expense will be incurred than if we were farther interior. All that appears wanting to commence operations further back, or even among the Indians, is, *more missionaries.*

While such a field for constant activity and immediate usefulness is fast opening, we cannot think of leaving St Louis for uncertain prospects. Mrs. Peck expects shortly to commence a Sunday school for adult females, in our dwelling house. As soon as sister Welch regains her health she will probably assist. Our subscription for the meeting house has increased to a little more than three thousand dollars; a sum nearly half sufficient to build. We have concluded a bargain for a lot of ground in the most central part of the village, 40 by 80 feet, for six hundred dollars. It is a corner lot, and is an excellent site to erect a house 40 by 60, with apartments, and a cellar under the whole, as it is on the brow of the hill. These rooms will either be rented, or used for school and vestry. We expect to commence building soon. The whole, when finished, will be the sole property of the Baptist Society of St. Louis.

Governor Clark, since his return from the states, has been made acquainted with us, and our object here. He pledges all the aid in his power to forward our pursuits. As a proof of this he has presented us the use of a large garden adjoining my dwelling, for the season. Several gentlemen of respectability and influence have lately taken an interest in the service in which we are engaged. On the whole, we are under every obligation of gratitude to the Father of Mercies, for the great blessings with which we are favoured, and the success that has hitherto followed.

The state of society and morals in St. Louis is fast improving. Almost every day I hear it observed, that things have altered for the better within six months past. Even since our communication of January 20th, a great change has taken place with regard to the Sabbath.

As I have filled my sheet, and the watch is crying *twelve o'clock*, I must close, with sentiments of unfeigned respect.

From Mr. Welch to the Corresponding Secretary, dated June 20, 1818.

On the 21st of May I started on a tour up the country about one hundred miles, having been solicited by some scattered brethren in that quarter to visit them and assist in the constitution of a church. Passing up on the north side of

the Missouri, preaching every day, some time was spent in the vicinity of Marthasville, where arrangements have been made for the constitution of a church in October next.

While in this quarter, according to previous intimation to the Board, I crossed the river to visit a small village of Shawnee Indians, situated about twenty miles from the Missouri, on a branch of the *Merimek*, and though it was my wish to reach the village, if possible, before they had finished planting their corn and departed on their summer hunt, yet it was my disappointment to arrive a few days after the greater part of them had left for the woods.

While there, I had some conversation with Fish, their white chief, and a Mr. James Rogers, (who is a half breed and son of their former chief) on the subject of religion and the education of their children; both of whom, and indeed the most of this little band can, though imperfectly, speak and understand the English language. They expressed some degree of willingness to have their children taught to read, but owing to the absence of most of the men, nothing decisive could be done; and in fact I was unable myself to decide, without first receiving an answer from the Board relative to the support of Indian youth while obtaining an education. Rogers being a half breed, and possessed of more information than the common Indians, cannot be given as a correct specimen of the state of religious improvement among them; but believing, sir, that every thing of the kind will be interesting to the Board, as well as yourself, I take the liberty of introducing a part of the conversation had on the subject of religion, as taken from my journal.

Welch. Do you know who made you?

Rogers. God Almighty made every body.

W. Don't you believe you will die?

R. Surely.

W. What do you think becomes of men when they die?

R. Good men will go to God Almighty, and bad men will go to hell.

W. Do you ever pray?

R. Yes. I never eat but I always pray.

Since I returned, Lewis, the brother of James Rogers, together with Fish, their chief, has been in this place, with whom brother Peck and myself had an interview on the same subject, which promises a happy issue, owing to the influence of Lewis Rogers, who reads tolerably well.

After my visit to the Indian village, I returned to the north side of the river, pursuing a line of appointments up to Coat's Prairie, and on the 31st of May constituted the "Salem Baptist Church," of nine members, five of whom are pious, prudent male members, and one of them a deacon of old standing in the state of Tennessee. There are several others in the neighbourhood, who no doubt will join them soon, not being informed in time of the intended constitution. You can best perceive the great increase of population, as well as an omen of what God intends to do in this western world, when I remark that, from information, not more than two years ago there was not a single family living nearer than ten miles of the place where this truly promising little body have pitched their tent. May it soon become a thousand!

Previously to my departure from home I was permitted the honour of receiving the *peace pipe*, at a council held by his excellency governor Clark, with eight

chiefs of the Sioux tribe of Indians, who live twelve or fifteen hundred miles up the Missouri. Soon after my return, seeing one of them pass, I beckoned him in, and gave him, with some other small presents, an English and a French copy of the bible, pointing upward, to let him know that they came from *above*. In a few hours after he left me he returned with the great chief, one other chief, and his squaw; and I hope the Board will pardon me when I take the liberty again of introducing an extract from my journal.

"This was truly an interesting time, and as though Providence had ordered it, a young man walked in from a neighbouring family, who very politely acted as an interpreter.

"Soon after they came in, I gave the other two French bibles only, not having any more of the English edition to distribute. Upon the reception of these I commenced conversation as follows :

Welch. When do you expect to go home ?

Indian. In about eight days.

W. I expect to come away up that way some time.

I. When ?

W. I cannot tell exactly.

I. Do you expect to come up where we live ?

W. Not so far up as that, but may-be about Chariton, and you must come down to see me.

I. Yes.

W. I wrote my name in those books, that you may know me again when you come to see me. They are the words of the Great Spirit.*

I. I'll keep it.

W. If you could get some person to read that book, and do what it tells you, it will make you happy.

I. I came down here some time ago, and wanted some white man to talk good talk to me, but I went away home again without it; but now I find one good man to talk good talk, and (laying his hand on his breast) now I am glad.

W. If you will get some body to read that book, and mind what it tells you, it will make you happy all your life time, and make you glad when you die.

I. Yes, (rising and giving me his hand apparently with tears in his eyes,) I'll tell my nation when I go home. Some white men talk to me: I call them *brother*, but I call you *father*; you talk good talk to me.

W. I love you, and hope the "Father of Life" may make your path smooth as you go home, and you find all your nation well.

I. Yes. What is your name ?

W. Welch.

I. Welch, Welch, Welch! I'll tell my nation when I go home, that I found one white man to talk of the Father of Life; this is good talk, this is what I wanted to hear.

W. I love you, and all the Indians, and want to make them happy, and I want you to love the white men, and not do them any harm.

I. Yes, father, I love you.

W. May-be when I come and live away up the Missouri, you can send me many

* I found their name for the Deity was the *Father of Life*.

of your little boys to learn to read that book ; for they are the words of the " Father of Life."

I. Yes, may-be.

W. You will come and see me again before you go home ?

I. Yes."

Since I recorded the above I have had frequent and interesting visits from them ; and in fact, I have been quite pleased in my intercourse with the Indian character, and have on all occasions found them disposed to treat me in a friendly manner ; and were it not for intrigue, and the introduction of so much minné-waká, or whiskey, among them—possessed with equal advantages and improvement, there is no doubt they would manifest equal attachment to humanity and justice.

The bibles which I have given them, it is hoped will be useful, though it may be many days hence, and even should they be under the necessity of getting others to read to them : and having understood that they contain the words of the great Wá-kúndá, or " Father of Life," they will be preserved with the most jealous safety, from grandfather to son.

Notwithstanding the length of my letter, I cannot deny myself the pleasure of informing the Board, that on the 7th of June, at 9 o'clock in the morning, we again assembled on the shores of this western Jordan, to witness the solemnities of christian baptism ; and after repairing to the school room, our present place of worship, and receiving a valuable member by letter, a brother Floyd, from England, our little church in cordial union surrounded again the table of our common Lord. At four o'clock in the afternoon a sermon was delivered on the spot where our meeting-house is now erecting, and a collection taken to aid the building

LOUISIANA.

*From Mr. Ranaldson to the Agent of the Board, dated St. Francisville,
April 23, 1818.*

HAVING the satisfaction to acknowledge the receipt of your letter from Richmond of the 19th ultimo, I address to you the following communications.

In my last to the Secretary I stated our need of at least six missionaries, without designating the ground of labour. The Board is aware, no doubt, that the whole of Louisiana is important missionary ground ! Yet there are situations more important and more eligible than others. Among these I still regard the city of New Orleans as a place of greater magnitude than any other in the western world. The Rev. Mr. Larned, an eloquent Presbyterian, is now settled in that city. Brother Davis is sent by the Mississippi Society to labour among the poor, and the coloured people. Still there is room for another.

It is very desirable to have a missionary stationed at Alexandria, on Red river. It has a population of six or seven hundred, and is daily growing into importance. The country around is extremely fertile, and is settling fast. It is all missionary ground, in fact, through Rapides, Ouachitta and Natchitoches, whither the rapid tide of emigration is flowing. Opelousas and Atahapas, equally destitute of the gospel, present a large and interesting missionary field for several labourers ! The eastern parishes of West Florida, though thinly inhabited, should not be

omitted. There are several places in the Mississippi state, which deserve particular attention. The baptist church in Natchez is without a minister. Port Gibson, Pinckneyville, and Woodville, have need of schools; and each of these beautiful villages is supported by the most respectable and wealthy population in the state. The latter has recently followed the noble example of the merchants of St. Francisville, as respects the observation of the Lord's day, by a cessation from business. May the influence of this precedent be felt throughout the two states; for we have deeply to bewail the profanation of the Sabbath: a practice awfully destructive to all moral, religious, and political virtue!

The places designated should, in my humble opinion, be immediately supplied, if practicable, by active, zealous, and indefatigable missionaries, capable of conducting schools. The religious education of children in the country, is of so great importance, that I regard schools as one of the primary objects of a devout missionary. The state of literature is no less deplorable, than that of morality and religion. Though there are many learned and enterprising men in the country, yet there are few good schools; and too frequently they are conducted by men of dissolute morals and corrupt principles. Some of the sons and daughters of affluence are sent from home to receive their education; others remain in ignorance, or, what is still worse, are taught to drink in with a superficial education, deep draughts of infidelity, which often lead to profligacy of manners. That system which is best adapted to Indian reform, will be found most effectual in the reformation of the civilized. A disposition to promote learning prevails much in our country: and parents who are even regardless of religion themselves, wish the gospel ministry for the benefit of their children; and would, on this account, give a liberal encouragement. A missionary would soon be able to support himself by teaching and preaching at either of the places above-mentioned. At least he might calculate on receiving something like \$1500 a year.

My expenses have been much curtailed since I left the city, owing to the hospitality of this people, and particularly to the kindness of colonel Collins and family, to whose house we were directed in mercy, where we were greatly refreshed, and most cordially and gratuitously entertained for several months. He is senator of the parish, and both he and wife are members of our church. Besides the contributions and kind attention we received in New Orleans, I cannot forbear to mention in particular the generosity of my physician, (Dr. Flood), who attended me in all my sickness, and in the sickness of my family, without a charge.

I was offered in this neighbourhood, by two gentlemen, a donation of land, worth about \$2000. But in order to be settled in a more useful situation, I have purchased a lot of five acres, with some improvements, one mile from the town. This situation is pleasant, and extremely eligible for a school, as well as for my ministerial labours. A cluster of agreeable families gives it the appearance of a village, and it is properly styled "Society Hill." Land in this vicinity is worth \$50 per acre, and for my small lot I have to give \$1150. Five hundred of this is paid by the contributions of the inhabitants. Am now repairing my dwelling, and fitting up a school-house. I intend opening the school as soon as I can procure a well qualified teacher. The whole of my time cannot be devoted to the instruction of children: for my poor labours in this extensive harvest, are as a drop of a bucket. But I sometimes have the assistance of my excellent brother Cooper, from the Mississippi state. I have found in him an affectionate counsel-

lor, a man of sterling sense, whose real worth cannot be duly appreciated in the churches and in the association.

The moral reformation among us is matter of joy. As the spring opens, the prospects seem to revive around us in the Lord's vineyard. The tender plants begin to bud and to blossom! A few young converts sing, and the voice of the turtle is faintly heard in our land! The note is strange in Louisiana; but, oh! 'tis music, 'tis divine melody to our ears, and to the ear of angels! Two or three are ready for the ordinance of baptism; which duty, with its pleasures, is anticipated the first Lord's day in May, at my house, where we have water sufficient. Several are still inquiring with tears in their eyes, for the Saviour of sinners. May they soon find him in mercy! Pray for us, and for them.

Our town is rapidly increasing in business, numbers, wealth, and respectability. The love of matrimony is gaining ascendancy over the habits of bachelor life, and marriage is esteemed honourable in all. The number of families in the village has, perhaps, doubled itself since August last, by marriage and emigration! We hope to build a house for public worship, which will cost 8 or \$10,000. The judge of the parish gives a choice lot and \$100 for this object. Others subscribe from 25 to \$300. The subscription is now in circulation. A branch bank will soon be established here, which will probably facilitate the work.

The people seem disposed to receive the gospel. Their religious tenets are not yet formed. They are not very tenacious of educational prejudices. The inquisition is abolished. There is no burning zeal for catholicism. "The fire is gone into all the world," said a catholic priest, "but has not yet come to New Orleans." There is easy access to the catholic mind. I have been allowed to pray, exhort, and preach in their houses, and they manifest friendship. Among the protestants of the two states, the baptists are the most numerous. Learning and talents should be added to pious numbers, for the more able defence of the gospel. I hope it may be found expedient for you to visit this country. Perhaps there is no section of the United States, or of the world, which needs your labours more than this. Much may be done for missions—great things can be done, I trust, for education. Come and see! and may the Spirit of Elijah's God accompany you! Help us continually with your prayers. I desire that my short life should be devoted to the glorious cause of evangelical missions.*

From Mr. McCoy, near Vincennes, May 7th, 1818.

It is both my duty and my happiness to inform the Board, at their next quarterly meeting, in addition to what I have already communicated, what I have been doing, and what success has attended my labours since I have been under their patronage.

In my excursions I have listened attentively for the bleatings of the sheep of Christ scattered in this lonely wilderness through which my path has led me. I

* At a late meeting of the Board, Mr. Samuel Eastman, a young brother of promising talents and great devotedness to the cause of missions, was appointed a missionary to the countries where brother Ranaldson has so successfully laboured.

have not only heard, but formed an acquaintance with many, some of whom were collected and formed into a church, (called White River church,) in the northern part of Gibson county, Indiana, on the 21st of February; and on Feb. 25, in Pike county, I baptized a man in White river, who had followed me ten miles for the purpose. The same day sundry baptists, and our new convert among them, were constituted a church (Highbank). This was a most blessed time; all hearts were warm, and mine almost gladdened to enthusiasm, to observe the solitude of the desert suddenly beguiled by the joys of heaven. When I state, that in this neighbourhood, where, on the 8th of February, I delivered the first sermon ever heard from a baptist in the place, the hopeful appearances of religion have still been increasing, I fancy that I can almost hear the Board saying, Glory to God! In constituting these churches, I was careful to obtain the approbation of other churches. On the 23d and 24th of this month, I expect to attend the constitution of a church in Sullivan county; here also there are very encouraging appearances of a revival of religion: scarcely a countenance is seen in time of preaching, which does not express deep affection of mind, while some dear christians, like Elijah, seem to have a table in the wilderness, spread with the choicest fruit of the heavenly hills. In no part of the field of my labours have I had more reason to lament the want of religious sensation, than that in which my family resides, until a few days past. Three sermons which I have lately preached, seem to have been attended with a power which I am sure does not belong to me.

But these interesting scenes have not diverted my attention from my unhappy fellow beings who wander in the wilderness, without a friend to say "this is the way, walk ye in it." O, God! my heart must be insensible as steel, not to feel affected with the piteous cries of the wretched, hungry, naked infant, swung to the back of its degraded mother in a blanket, both alike doomed to nameless miseries. I cannot refrain from tears while I write. Last Sabbath, which was a day of feasting to my soul, in going from one preaching place to another, I passed about forty, of different ages, from the hoary sire to the infant at the breast. I felt—ah! how shall I describe what I felt!—your kindred feelings will better tell you what I felt, than this poor trembling hand of mine can do.

Since my last I have secured the friendship of major Chunn, commander at fort Harrison, and others, who have given me leave to use their names as friends to our benevolent enterprise. Major Chunn is placed in a situation which affords him an opportunity of doing us much service, as he is almost daily conversant with the Indians. Several Indians have said that they would send their children to school, provided one should be established near them; but it has been thought adviseable to wait the result of a council before we proceed to decisive measures. I had taken much pains to collect information, digest measures, and make preparation for the meeting of the Indians, and the prospects which were daily opening, were animating beyond any thing I had anticipated; when, to my great mortification, the business was brought to a stand by the death of the agent, general Thomas Posey, formerly governor of Indiana, the excellent and warm friend of our mission. The meeting of the Indians is necessarily delayed, until government can fill the vacancy occasioned by his death.

The Board, I presume, is apprized that many difficulties attend the introduction of the gospel among these northwestern Indians, whose minds and manners are of the most uncultivated nature, that will not be realized in respect to the

southern Indians, on whom a visible impression of civilization has already been made. Here they have room to recede, as the settlements of the whites advance, for which reason they remain wild. I am fully persuaded, that a procedure different from any thing that has been attempted heretofore, will be necessary to ensure success. Something must be done to inspire them with a love of property, more than they at present possess. The possession of property will not only check their wanderings, but teach them the advantage of education. A number of Indians at different times have been educated "in the midst of white population, industry, economy, and refinement," who, on returning home, associated with a people who possessed but few motives to industry, and who imagined that they were as economical and as much refined, as any people on earth, and even as much disposed to adhere inflexibly to their notions of refinement, as the writer of this does to his; of course, the learned Indian found no use for his education, commerce being in a train that rendered his education useless, while his friends lamented that he was ruined, as he knew so little about hunting, trapping, &c. Much the same may be said in regard to religious instruction: from a principle which I will venture to call a principle of politeness, they will give as decent attention to an address on the subject of civilization or religion, as ever congress did to the president's message, and by their "whooh" approve of all that is said in respect to the advantages of both; when, in return, if you please, they will let you know the advantages attending their manners and customs. Some person must reside near them, where he may contract a familiar acquaintance with them, converse with them frequently, set them an example of industry, and take advantage of their hunger and cold in a winter storm, so that their privations shall subserve their best interests. Let the unhappy creatures sometimes realize the comforts of a warm room on a stormy night; let them be taught by actual experience, as well as by persuasive arguments, the great advantages to be derived from cattle, hogs, &c.

I hope my plan will not be alarming, upon the supposition that it will be expensive. On the frontier a very little attention to cattle and hogs, would more than supply a considerable mission establishment, and this attention would make a happy impression on the red children in the school. In a similar way could domestic economy be impressed on the females in the school, and on their mothers at home.

It is with deference to the wisdom of the Board, that I express my opinions on this subject. I shall invariably adhere to their instructions; and when they shall be of so general a nature as to leave things discretionary with myself, I shall be happy to avail myself of that information which experience in Indian affairs will enable my good friends to afford me.

I would suggest to the Board the propriety of associating another missionary with their unworthy servant in this great work; should they think proper to do so, let them try to obtain one a little better qualified than the one already in their employ. In addition to the endearing graces and indispensable qualifications of meekness and patience, let their missionary possess an education that will confer a dignity on the establishment.

What I have said with regard to an associate, is not merely the effusion of a heart which seldom finds a brother bosom, in which to breathe its plaintive air, but the result of deliberate reflection, and a full conviction that one is needed

and I hope that the Board will not think my request superfluous, when they reflect on the opening prospects which are inviting vigorous efforts in missionary labour in this field, which is so extensive, that it is impossible for one person to cultivate it. Although I have travelled more than 1,900 miles since the 17th of last October, and besides attending church meetings, &c. have preached more than one hundred sermons, yet I have not been able to preach one sermon in Edwards, Davis, or Dubois counties, the last of which was formerly part of Pike county. In less than three weeks, I expect to have the sole charge of five churches, which are situated as follows: from White River church to High Bank is twenty miles, thence to Wabash twenty-four, thence to Maria twelve, thence to Prairie creek forty, from Prairie creek to White River church is seventy miles. This extensive route lies through an immense population, all destitute of preaching by our ministers. There are also two or three places where I think churches might in a little time be formed, but there is none to blow the trumpet to "assemble them." Now if I attend to preaching to these people, the Indians must be neglected, and if I attend to the Indians, "with whom shall I leave these few sheep in the wilderness?" Should I be so happy as to embrace a brother in this work, it would be my wish to form a family establishment, where, while one of us would be on a preaching tour, the other could be a father to his children, and could attend closely to the ultimate object of the mission. I am very desirous to hear from the Board something on this subject.

CHEROKEE INDIANS.

*From Mr. Posey to the Corresponding Secretary, dated Haywood county,
North Carolina, June 1, 1818.*

ANOTHER three months of my time having expired, I herewith send you a brief account of my procedure in the service of the Board, by making extracts from my journal.

Monday, December 1, 1817.—Took my start, and preached that day and night on Scott's creek and Tuckasegy. Next day went to Indian Dick's; held a long conversation with him about religion, civilization, and education. Found him anxious to have his children educated, but entirely ignorant of the necessity, advantages, and nature of religion. The two following days preached at Tillanoccy and Caneyfork.

Saturday 6.—Reached home, and continued in the neighbourhood of Richland, Fine's creek, and Jonathan's creek, and at Locust-oldfields, where, with brother Byers, I administered the Lord's supper, baptized one, and in these bounds preached eight sermons.

Friday 19.—Started again for the nation, but was prevented by ice from going further than Scott's creek and Caneyfork, at both of which I preached, and landed at home on Tuesday 23.

Wednesday 24.—Started into Buncombe county, and spent the balance of the month in a visit among my relations and friends; preached three times, and reached home just in time to finish the year in the embraces of my family.

1818. New-years's day.—Preached at Waynesville on "Ebenezer."

Sabbath 4.—Preached at Hyatt's meeting house, and baptized one; went into Buncombe county, and

Thursday 8.—Preached a funeral sermon on Swannanca river.

Friday 9.—Attended a meeting of the managers of the Asheville Bible Society, at Asheville.

Saturday 10, and the day following—attended church meeting at Lof, preached both days, and, with the help of brother Byers, ordained brother Stephen White a minister, and brother Jonathan Osburne a deacon, in said church.

Monday 12.—Started for the nation, accompanied by brother White. Preached that day on Scott's creek, and the two following days we travelled through the nation. He preached each night, and I made a number of statements to the whites and Indians relative to my work among them.

Thursday 15.—We got into the vicinity of South Carolina, but had a number of natives of the Cherokees, who had went on to hear us preach. All of them could understand English.

Friday 16.—We continued further into the district of Pendleton, South Carolina, and continued together until the afternoon of Wednesday 21, at which time we parted: he continued on towards Georgia, and I continued winding along towards the nation, and preaching. In this circuit I formed a happy acquaintance with the Rev. Andrew Brown, of the presbyterian order, who has preached a number of years in Pendleton, and appears to have the Redeemer's cause at heart. At one of his preaching places I had the honour of preaching a missionary sermon to a numerous congregation of presbyterians and baptists. I also had the pleasure of being in company with some of our own brethren in the ministry; and finally, I had the distress of seeing a large population next to the mountains, almost as destitute as the Indians. Here and there a poor destitute baptist, and the ministers' hands so bound that they cannot travel to supply them. O for labourers, and a disposition in the people to loose them and let them go!

Against Sabbath 25—I had with tears of mingled sorrow and joy left the white inhabitants, and this day preached in the nation to a number of whites who had come from the settlements, and some who lived in the nation, and also to Indians, half breeds, quarteroons, and negroes. It would be impossible to describe the sensations of mind that I had this day. My very soul was absorbed, as it were, in deep contemplation and fervent prayer, that God would put to his helping hand, and compel them to come in that his house might be filled.

The three following days were spent in travelling through Eastatory, Tessenty, Cowee, and Dick's Town, arranging business for schools, and conversing on religion, education, &c.

Thursday 29.—Landed at home, and preached six times in the settlements of Richland, Pigeon river, and Fine's creek, in the course of two weeks—the weather being extremely cold.

Friday, Feb. 13.—Preached on Scott's creek. Next evening on Caneyfork, and next day at Tillanoocy.

Monday 16.—Visited the school at Tillanoocy, and went on to Sugartown.

Tuesday 17.—Went to Eastatory; visited the school there, and preached in the evening to the scattered whites at Ned Tucker's, and then to the Indians through Tucker.

Wednesday 18—got to Tessenty, and next day to Cowee, held a talk in the evening in the house of a white man through Dick (commonly called Richard Walker) an Indian who speaks very good English. and through him next day held a general talk with a number of Indians, at an Indian house in Cowee town, in which I stated, in the plainest manner, their ignorance and disadvantages; and the necessity of education, religion, &c. after which I travelled along a very difficult way until dark, took up at an Indian's house, who did not speak any English; my lodging was on the dirt floor, with a deer-skin or two, my own blanket and great coat, in a very open house, and alone, while the family were in their hot house: and after spending almost a sleepless night, on

Saturday 21—I had to travel probably 16 miles, and preached on Socoa.

Sabbath 22.—Preached at the middle of the day on Oconyluffy, and in the afternoon back on Socoa, and on Monday got home.

Thursday night, 26—Preached in my own neighbourhood, and attended church meeting on Saturday and Sabbath, at Hyatts' meeting-house; preached both days, and administered the Lord's supper on Sabbath with brother Ryers.

Saturday, March 7—and the day following, preached at Locust-oldfields.

Thursday 12—Went into Buncombe, preached at Homony meeting-house, and went to Asheville; and on Friday finished my letter to the Board, and attended church meeting on Saturday at Newfound meeting-house, and preached.

Sabbath 15—Preached again at Newfound, and in the evening on my way home, preached in the same neighbourhood; landed home on Monday.

Thursday 19.—Started a journey of something over four weeks, in the following manner: preached that night on Scott's creek, and next day at Tillanoocy. Saturday 21, travelled through a vast mountain to Sugar-town; thence to Tessenty. Sabbath 22, preached in the far edge of the nation next to South Carolina.

Monday 23.—Entered Pendleton District, and spent eight days and several nights, preaching to crowded and attentive congregations, mostly of baptists and presbyterians; both of which appeared generally anxious to support the mission. My dear friend the Rev. Mr. Brown (as named before) as well as the Rev. Isaiah Stephens, of the baptist order, had encouraged the business in their congregations. I obtained in those parts several contributions for the education of the Indians, and some for my own support.

Tuesday 31.—Crossed Tuguls into Georgia, and preached that day at Carnesville, (Franklin court-house,) and the next evening in that neighbourhood.

Thursday, April 2.—Travelled on towards Jackson, and on Friday preached at Jackson court-house, where I met with an aged ministering brother (Thomas Johnson) who has been like a father to the churches for a number of years. With him I had the pleasure of staying and preaching for five days in his bounds, and he accompanied me into the nation, where we parted on Wednesday 8th. This man and three others were appointed by the *Sarepta Mission Society*, to preach in that part of the nation lying next to Georgia, for one year. I then continued preaching every day on my way towards my own side of the nation, there being a number of natives and whites all along up the Chatahoochy river, until on Sabbath evening I preached at Edward Tucker's, and then had the sermon interpreted by Tucker.

Monday 13.—Tucker went on with me, and interpreted a sermon at Tessenty,

and Tuesday at Cowee; here I saw upwards of twenty Indians in school, improving smartly, and had the attention of a number to a lengthy discourse.

Wednesday 15.—In the evening preached among the whites in the bounds of the Big-bear's town on Tuckasiegy; Thursday 16, on Socoa; Friday, on Jonathan creek, and then home; having tried to preach thirty-six times on my journey.

Sabbath 19.—Preached on Pigeon river; Tuesday 21, at night, on Richland; Wednesday 22, and Wednesday night, and Thursday, on Scott's creek, and visited the school in Dickstown.—Friday 24, in my own neighbourhood.

Saturday 25.—Preached and attended church meeting at Crabtree, and on Sabbath 26, preached at the same place.

Thursday 29.—Went into Buncombe; Friday, preached on Swannanoa, and met the managers of the *Bible Society*; Saturday and Sabbath attended church meetings, and preached at Cane creek meeting-house; had the pleasure of seeing the brethren and friends unitedly agree to do something for the support of schools among the Cherokees; from thence I went to visit my relations on French Broad, and landed at home on Wednesday 6th of May.

Saturday, May 9.—Attended church meeting at Lof, and preached that day and next, and baptized a man and his wife in Pigeon river, and on Sabbath evening preached in my own neighbourhood.

Sabbath 17.—Preached at Waynesville with brother Byers.

Tuesday 19.—Travelled over the mountain to Caneyfork, and preached that day and night; Wednesday, at Tillanoocy; Thursday, on Tuckasiegy; at night on Scott's creek; Friday in the lower settlement on Tuckasiegy; Saturday, on Oconeyluffy; Sabbath, on Socoa; Monday, on Jonathan's creek, and then home.

Sabbath 31.—At Waynesville with brother Byers.

Thus, with very little comment, I have given a kind of view of my six months' travels and labours. I can only say the Lord has been gracious to me, and I humbly trust he will bless the means of his appointment in this dark, remote, and destitute part of his vineyard.

ORIGIN OF SUNDAY SCHOOLS.

THE name of Robert Raikes, esq. of Gloucester, England, as the founder of Sabbath schools, will be had in everlasting remembrance. On him has already come the blessing of thousands ready to perish.

The following interesting account of the origin of the first school is from the pen of Mr. Lancaster, to whom it was communicated by Mr. Raikes, when far advanced in life. "He said," observes Mr. L. "about the year 1782 he had taken a garden, and wanted a gardener. He went to the outskirts of the city of Gloucester to hire one. The man he went to hire was from home; and while waiting for the man's return, he was greatly disturbed by a troop of wretched noisy boys, who interrupted him while conversing with the man's wife on the business he came about. Full of that compassion, which a christian only can feel and enjoy, he anxiously inquired the cause of those children being thus miserably neglected and depraved. The answer he received exhibited a true specimen of the wretched state of *tens of thousands* of the youth of Britain at that moment. Would to heaven it did not exhibit a picture of the state of tens of thousands of her youth

at the present moment ! Youth yet unbefriended—yet neglected—solitary—mentally poor—"as sheep on the mountains without a shepherd !" as fatherless children ! who, did they know their own wretchedness—could they plead their own poverty, individually would say, Help me ! oh, my christian friends ! for I am poor and needy, and *no man* careth for my soul !

"The answer he received was, 'Oh, sir, if you were here on a Sunday, you would pity them indeed ;—they are then much more numerous, and an hundred times worse : it is a very hell upon earth : WE CANNOT READ OUR BIBLE IN PEACE FOR THEM.'—It was this affecting answer which moved every feeling within him ! He immediately asked, 'Can nothing be done for these poor children ? Is there any body near that will take them to school on Sunday ?' He was answered, there was a person who kept school in the lane who perhaps might do it. The wretchedness of the poor children, objects of christian pity and active benevolence, deeply interested him. The feelings of his heart spoke aloud, and told him this was not a time to trifle—to merely pity : to say, be ye warmed and be ye clothed, and leave them unsheltered and cold.—The novelty of an undertaking, which was likely to draw, and which has drawn, the eyes of multitudes towards him, naturally struck a reflective mind with its due weight.

"He made a solemn pause, to consider the step he was about to take. On his decision at that moment rested an opening for one of the highest blessings ever extended to the youth of any nation. Happy for Britain, her guardian angel was near. Procrastination, that 'thief of time,' was not admitted for an instant. The humble diffidence of this worthy, pious christian, was not suffered to discourage him.

"At this important moment (according to his own relation) the word '*TRY*' was so powerfully impressed on his mind as to decide him at once to action. I have heard of seeing things with 'the mind's eye,' and with him, this encouraging stimulating call to christian duty, seemed to be sounded in the ear of his soul. Obedient to the impulse, he went and entered into treaty with the school-mistress to take a number of these poor destitute children ; and here was the foundation stone of a mighty—a glorious superstructure—*Here was the first sabbath school Britain ever saw.*—Surely the sun that shone that day, arose in double lustre, and its rays have already extended their light into 'the dark places of the earth, which are full of the habitations of cruelty.' That morning was an harbinger of many sabbaths for Britain, and the approaching day, when the groaning creation shall be at rest—and the 'earth enjoy her sabbaths again.'

"Important consequences depended upon this interesting moment. Two years had elapsed from the commencement of the first school. On retiring to rest one evening, he began to consider that his schools had now been fully tried, and that it was time for the public good that they should be made generally known. On this, instead of going to bed, he directly wrote a paragraph, and had it inserted in his newspaper, the Gloucester Journal. It was copied into many other papers, and in consequence he had applications from all parts of the empire. To a letter from the north, most earnestly pressing on the subject, he wrote an interesting answer, which was published. The result of this publication was, that the dormant zeal of many was called into action. The mode was simple, the expense moderate, the advantages grand and striking. The establishment of such schools proceeded throughout the nation with the rapidity of lightning.

Through the exertions of several public spirited gentlemen in the metropolis, a public meeting was held on the 7th of September, 1785, and an institution formed bearing the title of "A society for the support and encouragement of Sunday schools in the different counties of England." This establishment was exceedingly beneficial to the growing cause. The committee of this society soon engaged the co-operation of episcopal authority. "Among the dignitaries of the church, who patronized the plan, the bishops of Salisbury and Landaff, and the deans of Canterbury and Lincoln, obtained a conspicuous place, by their zeal and talents." Other distinguished characters did not hesitate to give the whole weight of their influence in favour of this good institution. Thus, notwithstanding the opposition which was made to the early efforts of Mr Raikes; notwithstanding he was told that it was folly to begin with children, and that he should begin by reforming the higher classes of society, &c. the work went forward, bearing down all opposition. To the cavils and contempt that were cast upon him, in consequence of his attention to the lower classes of society, he triumphantly replied, "the poor have the gospel preached to them."

Before his death, which took place in 1811, he had accounts of the establishment of similar schools in various parts of the country, comprehending no less than THREE HUNDRED THOUSAND CHILDREN.

"Well might he say," observes Lancaster, "to one who loves the sound of his name, and will cherish his memory, *I can never pass by the spot where the word TRY came so powerfully into my mind, without lifting up my hands and heart to heaven, in gratitude to God, for having put such a thought into my heart.*"

The friends of religion in Scotland formed themselves into a society, called the Edinburgh Gratis Sabbath school society, the sole object of which was to promote the *religious instruction of youth*, by erecting, supporting, and conducting sabbath evening schools, in Edinburgh and its neighbourhood.

A society at Aberdeen, formed at the same time, and upon the same plan, has been alike prosperous and useful. Similar societies were soon after formed at Paisley and Glasgow, and still later at Greenock, Perth, and many other places. The system now prevails generally in the south of Scotland, and even in the highlands and islands.

Wales, at a very early period in the history of Sunday schools, entered with eagerness into the scheme, and adorned her romantic and picturesque valleys with numerous asylums for the instruction of the poor. And here it is but justice to the Sunday school Institution, to assert its claims to the high honour of giving birth to the most noble and efficient society ever formed by man, or blessed by God, for promoting the interests of genuine christianity. Every reader will anticipate the name of the British and Foreign Bible Society. The honour of giving rise to this mighty combination of wealth, of zeal, and talents, is better worth contending for, than the highest place in the roll of monarchs, conquerors, or philosophers.

By means of Sunday school education in Wales, the number of readers increased far beyond the supply of Welsh bibles to be obtained. This induced the indefatigable Mr. Charles of Bala, to undertake a journey to London, for the purpose of soliciting a private subscription from his friends, to defray the expense of printing an edition of Welsh bibles. In the course of conversation on this subject, at a committee meeting of the Religious Tract Society, a thought came

into the mind of the Rev. Joseph Hughes,—a thought which darted as one of the brightest beams from the fountain of light and life above, and for which millions will have reason to bless his name,—that a little more exertion than was requisite for supplying Wales with the scriptures, might found an institution which should go on increasing its funds, and extending its operations, till not only the British dominions, but the whole world should be furnished with the word of God. Such was the origin of a society which is the glory of our age. I need not trace it further than just to say, that the plan was warmly embraced by the gentlemen present, and steps were immediately taken to give it efficiency. My object in adverting to this society was to show its pedigree, and to claim it as the offspring of the Sunday school Institution. The cause which originated still supports it; for in most cases a Sunday school teacher must be the forerunner of a bible.

So great was the progress of Sunday schools in Wales, that in three years 177 schools were established, containing more than 8000 children.

The Sunday school system was introduced into Ireland in 1793; its progress, however, was not rapid, until the formation of the Hibernian Sunday school Society in Dublin, in 1809. This society met with liberal patronage from the higher classes of protestants, and has been happily successful in its labours among the indigent and superstitious catholics. In April, 1815, there were upwards of 252 schools, containing more than 25000 children, under the care of this institution. Since that time the number of schools has been greatly augmented.

Besides the above-mentioned, and an association in Dublin formed in 1811, for the purpose of promoting the establishment of Sunday schools in Dublin and its vicinity, there are several Sunday school societies in other parts of Ireland; particularly one in Belfast, and one in Hillsborough.

Through the exertions of the society for the support and encouragement of Sunday schools throughout the British dominions, Sunday schools have been established in several of the West India islands, in the island of Cape Breton, in Nova Scotia, at the Cape of Good Hope, and in many other places.

"In tracing the growth of the Sunday school Institution," says Mr. James, "it would be an unpardonable omission to pass by in silence that noble ramification of it, the instruction of ADULTS. A few years ago, had any one proposed such a design, a thousand voices would have exclaimed, in a strain somewhat similar to that of the wondering and doubting Nicodemus, 'How can a man be taught when he is old?' BUT THIS IS THE AGE OF A DARING AND RESTLESS BENEVOLENCE, WHICH NO EXERTIONS CAN WEARY, AND NO DIFFICULTIES CAN APPAL. The first scion was planted by Mr. Charles, upon the mountains of Wales, in the summer of 1811. 'God prepared room before it, and caused it to take deep root; the hills were covered with the shadow of it, and the boughs thereof were like goodly cedars.'

"The account of his commencement and success, shall be given in his own words:—

"My maxim has been for many years past, to aim at great things, but if I cannot accomplish great things, to do what I can, and be thankful for the least success; and still to follow on without being discouraged at the day of small things, or by unexpected reverses. For many years I have laid it down as a maxim to guide me, never to give up a place in despair of success. If one way does not succeed, new means must be tried; and if I see no increase this year, perhaps I may the next. I almost wish to blot out the word *impossible* from my vocabulary, and

obliterate it from the minds of my brethren. We had no particular school for the instruction of adults *exclusively*, till the summer of 1811; but many attended the Sunday schools with the children, in different parts of the country, previous to that time. What induced me first to think of establishing such an institution, was the aversion I found in the adults to associate with the children in their schools. The first attempt succeeded wonderfully, and far beyond my most sanguine expectations. The report of the success of this school soon spread over the country, and in many places the illiterate adults began to *call* for instruction. In one county, after a public address had been delivered to them on the subject, the adult poor, even the *aged*, flocked to the Sunday school in crowds; and the shopkeepers could not immediately supply them with an adequate number of spectacles. Our schools, in general, are kept in our chapels; in some districts, where there are no chapels, farmers in the summer time lend their barns. The adults and children are sometimes in the same room, but placed in different parts of it. *When their attention is gained and fixed, they soon learn; their age makes no difference if they are able, by the help of glasses, to see the letters.*

"Soon after this time, as if the plan had been carried in the bosom of the Severn, and from thence received by the Avon, it appeared in the city of Bristol. The individual destined to the high honour of establishing it there, was a man of obscure and humble origin. The rays of spiritual light do not always strike first on the tops of the highest mountains. Men in less elevated stations have often been employed as the almoners of Divine bounty. At the second anniversary of the Bristol Auxiliary Bible Society, among other intelligence communicated to the meeting, a letter from Keynsham was read, which contained the following sentence:—"We have been necessarily obliged to omit a great number of poor inhabitants, who could not read, and therefore are not likely to be benefited by the possession of a bible." This statement reached the heart of an individual present, by the name of William Smith. To be deprived of the inspired volume by an inability to peruse it, appeared to him worse than for a man to be dying of the plague, through ignorance of the way of applying a remedy, which in itself was within his reach. His benevolent mind meditated upon their situation. He longed to relieve them, but scarcely dared to hope that the case admitted of relief. In this dilemma he consulted Stephen Prust, esq. a respectable merchant in the city, whose name stands high in the long list of Bristol philanthropists. The object of his inquiry was to ascertain whether it were possible to instruct the ignorant part of the adult poor to read. It is of immense importance, that when the seed of benevolence begins to germinate, it should be cherished by the genial influence of a kindly atmosphere; a nipping frost, at that critical juncture, would cause it to perish in its bud. In the advice, the patronage, and support of Mr. Prust, the scheme of Smith met the sunshine which it wanted. He slept not a second night upon his plan, after he had received the promise of his generous friend to assist him in the undertaking, before he commenced his exertions. As he was employed the next day in collecting subscriptions for the Bible Association, whenever he met with persons who could not read, he asked them if they would like to learn, provided a school should be opened. Many embraced the offer with expressions of pleasure, and their names were taken down. Two rooms were immediately obtained, and the work of instruction commenced. So little could the ardour of Smith endure delay, that in nineteen days after he had dis-

closed his mind to Mr. Prust, the school was opened with eleven men and ten women. The number rapidly increased, till, a few weeks after, some active friends to the cause of religion and humanity, met the founder of the new institution, and formed themselves into a society, bearing the title of AN INSTITUTION FOR INSTRUCTING ADULT PERSONS TO READ THE HOLY SCRIPTURES. The society continued to attract the attention and engage the support of christians of all denominations; and at length received a most valuable accession in the active co-operation of Thomas Pole, M. D. a physician in connexion with the society of Friends. Within the period of two years, this society admitted one thousand five hundred and eight scholars, exclusive of two hundred and seventy-six, which were taught by schools belonging to several dissenting congregations.

"Before we pass on from the successful results of William Smith's exertions in Bristol, it should be stated, that although his commencement was subsequent to Mr. Charles's labours in Wales, he had no knowledge at the time of his precursor's noble career: the Fountain of all Good, thus causing this stream of his mercy to break forth in two distinct places, and almost simultaneously.

"It was not likely that this new light, kindled by Charles and Smith, would remain long unobserved. It was seen and admired from afar. The generous and noble-spirited benefactors in different parts of the kingdom, who are ever watching for new methods of benefiting their species, hailed the beaming signal with delight, and like the eastern Magi, followed its direction, and flocked to the brightness of its rising. Schools multiplied every where, till, at the present time, they are to be found in almost every considerable town in this country.

"Only one more triumph of this mighty scheme remains to be recorded: but that is a splendid one: no less than the invasion of ASIA—and its establishment, amidst the temples and the gods of that part of the world, which may be denominated the METROPOLIS OF IDOLATRY. THE FIRST SUNDAY SCHOOL IN ASIA WAS established by the Wesleyan missionaries in Ceylon, June 4, 1815.

"Messrs. Harwood and Clough, two of the Wesleyan missionaries to the island of Ceylon, thus report the commencement of this good work, in a quarter of the globe to which the christian patriot turns with a heart burning with the thirst of holy conquest, and an eye sparkling with most benevolent hope."

"We have the pleasure to inform you, that, through the great kindness of the Hon. Robert Boyd, member of council, and commissioner of revenue, we have the use of the *theatre* for our Sunday school; and a better place could not have been chosen, it being so very central and commodious. We have quite a train of native children now in our school."

"Thus widely and rapidly, to the present time, has this institution multiplied its funds, its objects, and its conquests. It is scarcely possible, even to hazard a conjecture upon the number of the children and adults, which are every sabbath under the sound of instruction throughout the world. Perhaps, if we were to state them at considerably upwards of a MILLION, we should not at all exceed the aggregate. What a reflection for the moralist and the christian, the patriot and the philanthropist! What a wide and lovely scene for an enlightened and generous imagination to range over! A million of scholars, collected perhaps by fifty thousand teachers, in mighty circles round the fountain of celestial truth, to cleanse from the eyes of their understanding the scales of ignorance and vice!"

BIBLE INTELLIGENCE.

OF those numerous societies and institutions for promoting the cause of religion, whose anniversary meetings have lately been held, we can at present only advert briefly to a few.

The tenth Report of the Bible Society of Philadelphia, presents an encouraging account of the state and exertions, and prospects of this parent institution. It announces the reviving of the Bible Associations in the neighbouring districts, and the design of employing an agent, soon as a suitable person can be obtained, for the purpose of organizing county auxiliary Bible Societies throughout the state of Pennsylvania. "In order to accelerate so desirable an event, a circular letter, and a form of constitution for such societies, have been circulated through the state, as generally as possible."

The second annual Report of the American Bible Society exhibits a spirit of vigorous exertion, and a degree of prosperity, which must be gratifying to all who know the worth of the bible, and the wants of our fellow-men. We rejoice that, "while using their endeavours that *the word of the Lord may have free course and be glorified* throughout the United States, and especially in the parts where there is an incredibly swarming population, the Board have not been unmindful of their *brethren of the woods*. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation—by every thing which distinguishes savage from civilized man—too often by the fraud and other injuries of the whites, addresses us a mute, but piercing expostulation, for that help which they can obtain only in very small portions from any other quarter."

"The managers," proceeds the Report, "have taken up this matter with a view to ascertain what is practicable in itself, and can be accomplished by the society. Two modes present the only alternative; either to teach them English, as the medium of their access to the bible, or to translate it for their use into the vernacular tongue. The former has its advantages. It would put into their hands the *same* translation from one end of the continent to the other; and that derived immediately from the originals, instead of being translated from a translation, as must in a considerable degree be the case if the bible be rendered into Indian. It would tend to break down the great barrier to friendly intercourse between them and the whites of a better disposition than they are accustomed to see. It would facilitate the introduction of useful arts, and the exchange of their roving for a settled life. Having, moreover, no letters, it is not easy to embody their speech in sounds of the English alphabet, and no successful attempt has yet been made to simplify their language, when written, by the invention of original characters."

"But these advantages are counterbalanced. In common with all other nations, the Indians are strongly attached to their mother tongue. They will not submit to the pain of learning another, without such a thirst for knowledge as no savages possess. You must either convince them of its necessity by instructing them in the things of God through an interpreter, or their children must acquire it imperceptibly from their familiarity with the white settlements around them. Experience shows the first to be an herculean task; and the question will always

recur—*Why the worship of God is not as acceptable in Indian as in English?* The second cannot take place but upon a small scale; it is a very slow process; the Indian strength is weakened with its acceleration; the young people are in danger of learning vice as fast as they learn English; the tribe is ruined when it is able to understand you; and your end is defeated. Besides, as the propagation of our language must keep pace with the extension of our frontier, we shall not readily gain admittance far beyond the line of the worst examples that can be set before them; and it will prove, not an encouragement, but a hinderance to their embracing christianity. Their repugnance also to the whites, which in this situation must every day grow more inveterate, from feeling themselves continually pushed off their grounds, will keep alive their prejudices, will kindle their resentments, and render them not very friendly to *the white man's talk*. Indians speaking to their brother Indians, "in the tongue wherein every one was born, the wonderful works of God," bid fair to carry the gospel from the Mississippi to the Pacific, and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few miles into their own country."

Here the deep solicitude which we feel for the poor aborigines, compels us to acknowledge, that we are not satisfied with the arguments employed to prove that the advantages of teaching them English, as the medium of their access to the bible, are counterbalanced.

We apprehend that, in the case of any civilized nation, there is much more to create and preserve an attachment to the mother tongue, than there is in the case of the Indians. The German, for instance, has in his language a multitude of dear and venerated writings. He has works of taste, and records of the exploits of his ancestors. He remembers, too, that his own is the language in which the renowned reformer thought, and often wrote. He has the precious oracles of God, with their phraseology familiar to him, and at the same time, venerable and sacred. Or at least he has the prescribed services of his church; or in his earliest years he has learned what he considers most valuable in religion and in civilization, through the medium of his own language. He finds in it all the term which he needs; and besides, he labours under no conviction of inferiority, in any respect, to his English neighbours.

But, on the other hand, the Indian, as we find him in the forest, has none, or almost none of these strong ties to bind him to his scanty and uncultivated dialect. His oral traditions, having never been reduced to any precise form, can pass most readily, with all their attractions, into English. His war song may indeed be thought an exception. But that will cease to be repeated, and consequently will be soon be forgotten, when the tomahawk and scalping knife are buried, and his attention is called, not to scenes of savage slaughter, but to the melting strains of the gospel, and to the arts of peace. As he has no written language, he has no choice writings to lose with his mother tongue,—no literature—no elaborate record of ancient times—no revered Luther—no volume of Divine inspiration,—and no favourite mode of expressing his views of the christian faith and worship. He finds that the true religion and civilization present to him many terms for which he has no corresponding words in his own language. He cannot but see the superiority of a civilized, christian people, and be powerfully influenced by it to imitate them when they kindly become his instructors, and strive to impart to him the blessings which they enjoy.

But admit that, "in common with all other nations, the Indians are strongly attached to their mother tongue,"—we are not prepared to conclude they cannot be induced to learn another. Have not multitudes of them already become acquainted with our language? Do not their children make rapid progress in acquiring it, whenever they are allowed the advantages of instruction? Doubtless some must be instructed in the things of God through an interpreter; and many of their children will acquire our language imperceptibly from their familiarity with the white settlements around them. But is this all that can be done? We are confident that it is not.—Let English schools be introduced among the Indians as generally as possible. Let them be furnished with pious, faithful teachers, and be placed under the superintendence of evangelic, patient, devoted missionaries. Let special pains, at the same time, be taken to improve the religious state of their white neighbours, and promote a virtuous and friendly intercourse with them. Let also our national government (and that of Great Britain too) proceed to act in the same noble spirit that has been manifested by the heads of department and the Indian agency, with regard to promoting, among the natives, useful learning and civilization. In a word, let us adopt, and, as fast as possible, pursue among all the tribes, a course similar to that which the Rev. Cyrus Kingsbury is, at this moment, with the most encouraging success pursuing at Chickamaugah, among the Cherokees. Then our language, extending from one of their nations to another, will open a broad and common channel, in which may flow to the inhabitants of the wilderness all the blessings of the gospel, and all the treasures of our learning and useful arts. It will form a tie which will bind the scattered remnants of these dwindling tribes one to another, and all to us, and save them from impending calamities, and extermination, to which, in their present state, they are hastening. Deny them our language, and insuperable obstacles are continued in the way of their improvement.—Deny them our language, and we must, to give them a single book, make several *written* languages for them; to prepare which, and the requisite translations of the bible, with any tolerable degree of accuracy, would be a work of much labour and expense; and then to learn one of these written languages so as to understand a translation, would cost the natives nearly as much time and pains as to learn the English. Missionaries and teachers must continue, age after age, to labour under peculiar disadvantages. And though they would probably meet with some success, yet their usefulness must always be circumscribed within very narrow limits,—with the melancholy prospect that, after the lapse of a few more years, the little flocks which they have gathered with so much care, will waste away, and disappear from the face of the earth.

But notwithstanding these remarks, which we have thought it our duty to make, we highly approve of what the managers have done to supply with translated portions of the bible, those natives who have been taught to read in their own language.

It is with much satisfaction that we lay before our readers the concluding part of the Report.

During the past year the Board have received from England 700 *Gaelic*, 200 *German*, and 500 *Welsh* bibles, bought of the British and Foreign Bible Society, for the purpose of supplying the wants of foreigners in this country who speak those languages: 399 copies of the *Gaelic* bible have been sent to Fayetteville, in North-Carolina, agreeably to a request made to that effect by the Fayetteville

Bible Society. One German bible has been sold. The remaining copies of that importation are still on hand.

During the same period there have been printed for the society about nineteen thousand bibles, chiefly of the *brevier type*, 12mo. making the total number printed to be 20,500.

Of the 1,050 copies of the *French bible* in sheets, presented last year to the Board by the New-York Bible Society, six hundred have been sent to the Louisiana Bible Society for *gratuitous* circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for *gratuitous* distribution in that place.

Of the *stereotype plates for the French bible*, to be sent out by the British and Foreign Bible Society, only those of the *Old Testament* have been as yet received. The remainder are expected shortly.

In addition to the scriptures in the French language above-mentioned, the Board have made, since the last anniversary, the following donations of bibles in English, viz.

In June 1817, 100 copies of the *brevier bible* were sent to the Steuben County Bible Society, and one hundred to the Essex County Bible Society, for the destitute inhabitants on the frontiers of the state of New York; in July, one hundred to St. Louis, Missouri Territory; in September one hundred to the Saratoga Bible Society, and fifty to the Bible Society of Adams and its vicinity, in Massachusetts; in November, sixty-five to the United States' ship the John Adams, for its crew; and 100 to the Female Bible Society of Wilkesbarre, in Pennsylvania; in December, 250 to the Marine Bible Society of New-York, for the supply of seamen from all quarters frequenting the neighbouring ports; and in January last, 50 copies to the African Bible Society: making in all 1,521 bibles *gratuitously* circulated by the society in the course of the past year. Many more would have been distributed in the same manner during that period, had not the means of printing for the society been so limited, by the want of sufficient accommodations, as scarcely to enable the Board, besides making the above grants of bibles, to supply the increasing calls of auxiliary and other societies desirous of purchasing them. The enlargement of its printing establishment, and the continuation of the public bounty, will, it is hoped, place the managers in a situation, during the coming year, to make a more ample distribution of the scriptures in destitute parts of the land.

Extract of a letter from a gentleman in London to his friend in this city, dated May 16, 1818.

It will give you pleasure to hear that the annual meeting of the British and Foreign Bible Society, held the 6th inst., was not less interesting than on former occasions; indeed some circumstances tended to give it additional interest.—An increase of 6000*l.* to its funds in the course of the past year, was a pleasing feature, affording evidence that this important object does not lose ground in the public estimation. The increased exertions and growing success of the female auxiliaries were very animating. What has been done at Liverpool is without parallel, the ladies having divided the town into upwards of 300 districts, and by this subdivi-

sion of labour, 5000 visits to the habitations of the poor are paid in a single day. The improvement of mind and manners which has been produced, in a very short period, by such acts of kindness and attention, is in many districts very striking; and thus the ground is prepared for receiving the good seed. I am gratified in mentioning that Mr. Rush was present on this occasion; he accepted the invitation in the most cordial manner, and being requested to take a part in the business of the day, did it in a manner that made a pleasing impression on all present; indeed it added much to the interest of the day to observe the representative of the United States, and Lord Gambier who was our negotiator at Ghent, seated on the same bench at this feast of christian love: the feelings excited on the occasion were such as we may delight to cherish, and can review without a sting.

The proceedings of the day shall be forwarded you by an early opportunity, and will be perused with satisfaction, as well as the Report of the Committee for the past year. The rapid progress which is making, in every quarter, in the spread of divine truth, and the remarkable instances in which opposition is overruled to promote the great object, afford indubitable evidence that the work is of God. To him be all the praise!

Extracts from the Fourteenth Annual Report of the British and Foreign Bible Society, just received.

IN conformity with the plan adopted in preceding Reports, your committee will pursue a course as nearly geographical as circumstances will allow: selecting, from the mass of their materials, what may be most likely to interest the members at large.

Commencing with the *United Netherlands Bible Society*, your committee have to express their satisfaction at the vigour and cordiality with which the several establishments throughout the kingdom, (52 in number,) under this common designation, have prosecuted their benevolent object. The funds from various sources, within the first year, amounted to 33,763 florins, nearly 3,500*l.* and the issue of Bibles and Testaments to 4,578. Among the objects in which this Association is engaged, one is, an edition of the Malaya bible in the Arabic character.

The *Hanover Bible Society*, with its branches, has proceeded in its work of distributing the scriptures, among the protestants and catholics.

The *Brunswick Bible Society* has acquired considerable support. His serene highness, the duke Augustus, added to the sanction of his patronage, a donation of 100 rix dollars in gold; and, under these, and other favourable auspices, auxiliary societies have been formed in Greene, Lunsen, and Gundesheim.

The *Prussian Bible Society*, under the patronage of his Prussian majesty, consisting of the *Central Society* at Berlin, and various branches and auxiliaries in different parts of the kingdom, exhibits a gratifying spectacle to the eye of the christian philanthropist.

The *Central Society* in Prussia, in its third year, distributed 6000 German bibles. The large edition of 11,000 copies will soon be completed: after which,

another edition of 10,000 must be immediately undertaken, as the deficiency is said to be still very great.

The *Hambro', Altona, Lubeck, and Bremen Bible Societies*, are pursuing within their respective spheres, the object of their institution.

The progress made by the *Bible Society* in the free city of Frankfort on the Maine, is truly gratifying, and has drawn from the emperor of Russia a strong testimony of his commendation and friendship.

The influence of this society has extended to many of the neighbouring parts; and the demand for the scriptures has increased, in a degree which has surprised, and, from the narrowness of their means, even embarrassed, the managers of the institution. "My room," says the secretary, "was often, on Sundays in particular, so crowded with people, that I was obliged to confine myself to one of the corners of it."

These applicants were, chiefly, day-labourers from Fulda, Hesse-Cassel, Bavaria, &c.

In the principal *Bible Societies* of Switzerland, the zeal so often commended continues to operate; and progress is making in each of them, though in different degrees, towards the attainment of the common object.

France and Italy have borne a part, though in very different proportions, in the great work of distributing the holy scriptures.

Of the protestant New Testament by Osterwald, and the catholic by Maitre de Sacy, stereotyped at Paris, many thousand copies have been dispersed in various parts of France. At Montauban, a large edition of the protestant bible, by Martin, is printing, under the direction of a very respectable committee: of the bible undertaken by the *Bible Society* at Strasburg, the New Testament is finished, and now in circulation, and the Old Testament is in progress; and, in general, it appears, that an increased desire is manifested in France to possess and peruse the holy scriptures. Your committee think it due to the late Rev. Henry Oberlin, of Waldbach, in Alsace, to bear their testimony to that zeal by which he was urged to sacrifice his valuable life, in exertions for distributing the holy scriptures among his countrymen.

In Italy, editions of the catholic New Testament of Martini, without note or comment, have been printed both at Turin and Naples: and many channels have been found, through which copies could be circulated without impediment, and with the prospect of being very thankfully received.

In the Mediterranean, a *Bible Society* was formed, in May last, at Malta, under the designation of the *Malta Bible Society*. This active institution (for the encouragement of which your committee voted 500*l.*) has opened a correspondence with places of considerable importance, and is using every exertion to render its advantageous position conducive to the dissemination of the scriptures along the shores of the Mediterranean, and even in the interior of Asia.

The *Danish Bible Society* at Copenhagen, formed under the sanction of his Danish majesty, has been occupied during the past year, in printing the edition of 10,000 copies of the Danish Bible, with 5000 extra New Testaments, towards which your society had contributed 500*l.*

The *Icelandic Bible Society*, encouraged by the grant of 300*l.* has made judicious arrangements for increasing its funds, and facilitating its operations.

The *Swedish National Bible Society* at Stockholm, continues its most active

exertions for the promotion of that end to which the common efforts are directed—the distribution of the holy scriptures. In pursuit of this design, it is aided, not only by the patronage of his Swedish majesty, and the personal influence of the first members of the government, particularly of his excellency count Rosenblad, but also by the prelates and the parochial clergy of the realm.

Your committee now proceed to Russia: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive empire, and to exhibit any thing like an adequate representation of them.

Fostered by the paternal care of his imperial majesty Alexander, the *Russian Bible Society* has, in the course of the past year, enlarged very considerably the field of its exertions, and strengthened itself by various newly formed and promising auxiliaries, in different parts of the empire. The following are the principal stations which they respectively occupy:—Penza, Kostroma, Tobolsk, Kief, Orel, Vladimir, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bialastock, Grodno, Posen, Bessarabia, Tahanrog, Tscherkask, and Twer.

Of all the auxiliary societies, that at Moscow is (as from the rank of this ancient capital might be expected) the most splendid and efficient; and, as well in the zeal of its supporters, as in the scale of its operations, is inferior only to the parent society at St. Petersburg.

“I consider” (said the emperor, in his address to the *Moscow Bible Society*) “the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these institutions have made in disseminating the word of God, not merely among christians, but also among heathens and mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a member of the *Russian Bible Society*, and will render it every possible assistance, in order that the beneficent light of revelation may be shed among all nations subject to my sceptre.”

In the East, the object of the institution continues to be prosecuted with great zeal and diligence, by its several auxiliary societies and agents, in that interesting portion of the world.

At the head of these stands the corresponding committee at Calcutta.

In addition to the grants annually made to this committee, of 2000*l.*, (one moiety of which is appropriated to the translations going forward by the baptist missionaries at Serampore,) 1000*l.* have been voted, for the special purpose of aiding the printing and distribution of the Chinese scriptures, translated by Dr. Marshman. And further, with a view to afford a more effectual encouragement to the translation and circulation of the scriptures in India, the corresponding committee have been authorized to appropriate the sum of 500*l.* to the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation has previously existed. The resolution on which this procedure has been adopted, was prompted by the zeal and liberality of William Hay, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the baptist missionaries at Serampore, to execute 26 versions on those moderate terms, and desirous to excite increased attention to this subject, presented the society with the sum of *fourteen hundred and seventy-five pounds*, as

an offering from certain " friends to the translation of the scriptures into the vernacular dialects of India."

The number of copies issued by the *British and Foreign Bible Society* to subscribers, &c. at cost and reduced prices, from the 31st of March, 1817, to the same period in 1818, is 89,795 Bibles, and 104,306 Testaments; making, with those circulated at the society's expense from different presses on the continent, the total issued by the *British and Foreign Bible Society*, in somewhat less than thirteen years, more than TWO MILLIONS of bibles and testaments.

A new era appears to have commenced; and all things seem to be working together for the universal propagation of the gospel. Whether the accomplishment of this object is near or remote; whether it is to gladden the eyes of those who now labour, or is reserved for those who are to come after them; is a consideration which may be left to the disposal, as it is known only to the prescience of Him, in whose hands are the times and the seasons which regulate the events of his kingdom. Grateful for the past, and confident of the future, the members of the *British and Foreign Bible Society*, and all who co-operate with them in every part of the world, may securely commit the issue of their cause to the Author of the scriptures; while, in the devout strains of holy writ, they implore his continued benediction upon it.

"*Let thy work appear unto thy servants, and thy glory unto their children: and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*"—Psalm xc. 16, 17.

The following impressive remarks are taken from the Address of the Merchant-Seamen's Auxiliary Bible Society in London.

"LET not the peculiarity of their situation, (that is, of seafaring men,) and of their manner of life, be forgotten. They are necessarily deprived of many advantages of instruction enjoyed by persons who live regularly on shore. Once at sea, a seaman has no choice of associates: he is fixed to his shipmates, and thus for the most part secluded from any society but that of the profane and dissolute. The privilege of resorting with their families to the house of God, to listen to his word, and of uniting with the congregation of christian worshippers in the services of prayer and praise, is in a great measure unknown to them. The sun of the Sabbath generally arises to their view from beneath the same waste of waters with the light of a common day; and their thoughts and duties seem to merge in the single object of guiding their vessel through the deep. It has been calculated, that one half or two thirds of a sailor's life, is thus spent on the ocean: and that, of the remainder, one half is passed in foreign harbours, where no christian instruction can in general be obtained. Under these unfavourable circumstances, it is scarcely to be expected, that during the fragment of his time which he passes in his own land, the means of instruction, even if offered to him, should be eagerly embraced. In point of fact, they are generally neglected; and for this neglect, those who are even slightly acquainted with the force of habit, and the common principles of our nature, will not find it difficult to account. The seaman remains, therefore, for the most part, as ignorant of the things which accompany salvation, as if the will of God had never been revealed to man—and even the

hardships of a seafaring life, and the thousand perils peculiarly incident to his profession, instead of awakening his mind to serious reflection, too often produce in him, from the want of christian instruction, a contrary effect, and lead him to dedicate almost every moment of his time, while on shore, to the most sordid, and debasing, and ruinous indulgences.

"With respect to some of the disadvantages which have been enumerated, it is obvious that we cannot remove them: they belong of necessity to a seafaring life. But then these evils are not without the means of alleviation. Sailors often have at sea much time for reading. By the general diffusion of education, many of them are qualified thus to employ their time; and the disposition either to read for themselves, or to listen to others, is very prevalent among them. Unhappily the few books to which they have access are often of the worst description. But may not their leisure hours, and their inclination for reading, be converted to a better account? Is it impossible to give a more profitable direction to their minds? Will they have no curiosity, if the means be afforded, to learn something of that God whose path is in the great waters, and whose wonders they behold in the deep? Is there nothing to interest them in the representation of their own state, and of the awful eternity to which they are hastening? Will they turn a deaf ear to the history of the Redeemer, to the hopes and promises, the invitations and threatenings, which involve their present peace and everlasting welfare? Is not the seaman, then, formed by the same Hand with ourselves? Is he not capable of being moved by the same feelings and affections? Does the volume of Divine Truth appeal so forcibly to all other men; and is he alone, by some law of creation, or by some hard condition of his lot, to be regarded as excluded from the common range of his Maker's bounty, and as inaccessible to the influence of his word and Spirit? With the evidence before us of Pitcairn's island—an island far removed from European civilization—where the descendants of a British seaman who was happily possessed of a bible, trained, by means of that blessed book, in the fear and love of God, are now exhibiting an example of piety which might well put even Britain to the blush;—with such an example before us, can we doubt for one moment that the word of God is still capable, under every variety of circumstance and situation, of answering the high and ennobling purposes for which it was given to mankind?

"That sacred volume, it is the object of this address to provide for the seamen who are employed in navigating our commercial marine. And should it succeed in that object, it may be reasonably hoped, of numbers among them, that, through the blessings of its Divine Author, the bible may become their companion and guide through life; their consolation and support in every danger,—the standard, as it were, under which they sail, the anchor by which they hold amid the storms of this world, and the compass to direct them to that haven where perils will no longer beset their course, nor disturb their enjoyment of rest and tranquillity for ever."

VALUABLE ETHIOPIC MANUSCRIPT.

TO open an intercourse with the ancient church of Abyssinia, in order to revive its primitive intelligence and zeal, was one of the important objects which the Church Missionary Society had in view in establishing its representatives in the Mediterranean. On Mr. Connor's joining Mr. Jowett, a journey will be undertaken, as soon as practicable, to Egypt; one purpose of which will be, to open, with the aid of the British consul at Cairo, Mr. Salt, and through the patriarch of Alexandria, a communication with Abyssinia.

We extract a passage from the intructions delivered to Mr. Connor, at a special meeting on the 28th of October, which will introduce to our readers the description of a valuable Ethiopic manuscript, lately come into the society's possession.

Speaking of the Abyssinian church, it is said—"That most ancient christian church lays a strong claim to our special regard. Surrounded, and continually encroached on, by mohammedan zeal, it seems to stretch out its imploring arms for our aid. It possesses the holy scriptures in an ancient and pure version; but the copies of these scriptures, in the gradual decay of the church, have become rare, scattered, and mutilated. No object can present itself to the christian world, of greater interest, or of more probable influence on that whole church and nation, than the communication to them, in rich abundance, of copies of that Divine word which they still reverence and love, but of which there is now among them a grievous deficiency. The good providence of God has lately brought into the society's possession a MS. of peculiar value. It contains a perfect copy of the first eight books of the Old Testament, in Ethiopic. The committee have offered to the British and Foreign Bible Society the use of this invaluable MS., in order to print from it an edition of this portion of scripture; and Mr. Lee has tendered his able services to edit this work. Other portions of the Ethiopic scriptures are unexpectedly discovering themselves; and, by the blessing of God on your researches through the medium of Egypt, we doubt not but that, at no great distance of time, the Abyssinian church will be revived and restored by the multiplication of copies of the Divine word."

Mr. Lee, the orientalist, has given the following statement respecting Ethiopic MSS. in general, and particularly that which is come into the society's possession.

"It is remarkable," he says, "that notwithstanding the great repute of the Ethiopic version among the learned in Europe, for more than two hundred years, the far greater part of the bible has never appeared in print. It is probable, indeed, that Ludolf, the great Ethiopic scholar and grammarian, would have printed many portions, and perhaps the whole of the Old Testament, had sufficient encouragement been afforded him: but, in those times, neither the love of letters, nor the superior desire of giving the waters of life freely, had obtained an ascendancy over the minds of men, sufficient to bring to light so valuable a portion of the sacred scriptures. Still we are much indebted to Ludolf and his excellent contemporaries, both for the portions of scripture which they did print, and for the elementary books which they left behind them. Much, however, remains to be done, in this very interesting department of literature; which has now, for more

than a hundred years, scarcely been so much as named, much less inquired into.

"The first portions of the Ethiopic scriptures that appeared in print, were the Psalms, and the Songs of Solomon; edited, at Rome, by John Potken, A. D. 1513. In 1548 the New Testament was also printed at Rome, by some Abyssinian priests, and was afterwards reprinted in the London Polyglott; but, as the MSS. used in the Roman edition were old and mutilated, the editors restored such chasms as appeared in the text, by translation from the Latin Vulgate. These editions, therefore, are not of much value, as they do not present faithful copies of the ancient Ethiopic text. About the middle of the seventeenth century appeared in print, the book of Ruth; the prophecies of Joel, Jonah, Zephaniah, and Malachi: the Song of Moses; that of Hannah (1 Sam. ii.); the Prayers of Hezekiah, Manasseh, Jonah, Azariah, and the Three Children; Isaiah; Habakkuk; the Hymns of the Virgin Mary, Zachariah, and Simeon; and the first four chapters of Genesis. In 1815, the British and Foreign Bible Society published a reprint of Ludolf's Psalter. This is the whole of the Ethiopic scriptures hitherto printed. It does not seem necessary here to enumerate all the reprints of the above portions of the Ethiopic bible.

"By the help of the invaluable MS. which has come into the society's possession, we hope, through the blessing of God on our endeavours, to add something to the very scanty stock above enumerated; and, what is far better, to multiply copies of the word of God, for the benefit of the churches in Abyssinia. This MS. contains the first eight books of the Old Testament, written on vellum, in a bold and masterly hand, in two columns on each page. The length of the page is that of a large quarto: the width is not quite so great. The volume contains 285 folios, of which the text covers 281, very accurately written, and in high preservation. On the first page is written, in Ethiopic, the invocation usually found in the books of the eastern christians: 'In the name of the Father, and of the Son, and of the Holy Ghost.' Then follows an account of the contents of the book, written in Latin by some former possessor, and a date, A. D. 1696. 20 September. On the reverse of the first folio is found a table, not unlike the tables of genealogy in some of our old English bibles, which seems to be intended to show the hours appointed for certain prayers. Then follows the book of Genesis, as translated from the Greek of the Septuagint. On the reverse of the third folio is the following inscription, in Arabic: 'The poor Ribea, the son of Elias, wrote it: O wine! to which nothing can be assimilated, either in reality or appearance; of which our Lord said, having the cup in his hand, and giving thanks, "This is my blood for the salvation of men."' Folios 7 and 8 have been supplied, in paper, by a more modern hand. On the reverse of folio 8 is a very humble attempt at drawing, in the figure of a person apparently in prayer, accompanied by an inscription, in Ethiopic, at the side of the figure: 'In the prayers of Moses and Aaron, to * Abraham, Isaac and Jacob, am I, thy servant, O Lord, presented in the power of the Trinity, a weak, infirm and defiled sinner. Let them implore Christ.' Under the drawing, in Ethiopic: 'In the same manner, every slayer that shall slay Cain,

* As this inscription, which occurs on the supplied leaves, savours of the errors of the Romish church, it was probably written by some Abyssinian catholic. The inscriptions of Isaac, the writer of the MS. though mutilated, and sometimes obscure, seem free from these errors. The figure of St. Peter, mentioned below, was probably traced by the same hand.

will I repay in this; and, as he slew, so shall he be slain.' On the reverse of folio 98, at the end of the book of Exodus, are two figures, somewhat similar, but rather better drawn, and seemingly by the writer of the MS.; and in another place or two, there are marginal ornaments. At the end Deuteronomy is this inscription in Ethiopic: 'The repetition of the law, which God spake to Moses. Numbered 5070 (words). Intercede for your slave Isaac.' At the end of the volume: 'Pray for those who laboured in this book; and for your slave Isaac, who gave this to Jerusalem, the holy.' Then follows an inscription, in Arabic: 'In the name of the Father, and of the Son, and of the Holy Ghost, one God. O Lord, save thy people from every evil! O our God, Jesus Christ, the Speaker to men! O holy people, remember your slave Isaac, the poor: God shall remember you in the mercies of this book. Pray, if God be willing, that I may be permitted to see your face. And pray for me, the sinner. Pardon my sins, O Lord! and let my body be buried in Mount Sion.' Then follow other inscriptions in Ethiopic; from which it appears, that the book was written at Axuma, the ancient capital of Ethiopia; and that it was sent by Isaac to the Abyssinians residing in Jerusalem. No date appears in the MS. itself. It is, probably, about 300 years old. On the reverse of folio 285, is a drawing, intended to represent Andrew the apostle, with the book of the Gospels in one hand, and the keys in the other. Some less ingenious draftsman, however, has, by means of the transparency of the vellum, traced out this figure on the first page of this folio, and given the name of Peter to his humble representation. He has thus succeeded in assigning to St. Peter the first place, and also in bestowing on him the keys. Against this picture of Peter is placed his age, 120 years."

We trust that, at no distant period, we shall see, by the researches and endeavours of the Church Missionary and Bible Societies, the whole or the greater part of the Ethiopic scriptures issue from the press. The Church Missionary Society is directing its further inquiries to this end; and Mr. Lee has prepared himself to edit the work: while the British and Foreign Bible Society is taking measures to print it in the most acceptable form.

[CHRISTIAN OBSERVER, January 1818.]

DOMESTIC INTELLIGENCE, REVIVALS, &c.

Extract of a letter from Benjamin Stout, Esq. Lexington, March 4, 1818.

IN some of the churches of our connexion we hear of great revivals, to wit: in Madison, Mercer, Lincoln, Scott, Woodford, Gallatin, Bourbon, Clarke, and other counties. Some of them are indeed astonishingly great. Brother Vardeman, of course, is all activity and life, and constantly visiting those places; for, as he says himself, he lives best in the fire—not the fire of contention, but of divine love, &c. You know his character.

From Rev. John Peck, Cazenovia, (N. Y.) May 23, 1818.

THE Lord is still good unto us. He is yet carrying on his glorious work in our country. This town yet shares in the divine blessing. A number, of late, have been bowed to his mild sceptre, and acknowledged his right of government, by

submitting to his commands. The towns of Mentz, Smithfield, Bristol, and Lisle, God has visited in showers of divine blessings; and numerous other places have not been forgotten, but have received a share in the cup of blessings.

From Rev. Silas Shelburne, Pleasant Grove, Lunenburg county, Va.

It is with pleasure I can inform you the good work of the Lord seems yet to be progressing in this vicinity. There are very considerable additions in these churches (Reedy creek,) and in Bluestone. Some addition is made at every church meeting. I expect to baptize a goodly number at our next season.

From Rev. David Barrow, Montgomery county, Ky. May 5, 1818.

THERE has, for several months past, been a very considerable revival of religion in the neighbourhood of Winchester, reaching up into our parts, embracing three churches of the North District Association; to each of which there have been, and still are making very considerable additions; the principal instruments in the work, appear to be Elders Jeremiah Vardeman and George Boone. This is in Clarke and Montgomery counties. There is, or rather has been, a great work going on, all the winter past, in Paris, Bourbon county, under the presbyterians and methodists. They have been lately visited by elder Vardeman. The work still goes on, and numbers have been and still are coming to baptism.

From Rev. Absalom Graves, Boone county, Kentucky, April 20, 1818.

I MUST not omit giving you some account of the gracious work of the Lord in our section of the western country. It commenced in Gallatin, the county on the Ohio immediately below Boone, some time early last summer. The churches called the Twins, White's Run, M'Cool's Bottom, Ten Miles, and Craig's Creek, have shared largely of this heavenly shower. The three first mentioned churches belong to the Franklin Association, and the two last to the North Bend. I have been much among them; and have no doubt of its being in reality the work of the Lord. I suppose, from the best calculation I can make, there has been baptized in these five churches, between six and seven hundred persons, and principally of the youth. Bless the Lord, O my soul, and all that is within me praise his dear name! This glorious work has reached us at Bullittsburgh. It began to make its appearance soon after our Association in September last; but there was not much ingathering until about Christmas. We had meetings through the winter almost every night in the week: no weather was so cold, wet, or dark, as to prevent a crowded assembly. We have had frequently to break the ice, of considerable thickness, in order to administer the ordinance; yet none have received an injury by it. About the coldest weather we had in the winter, we baptized 34 in one day, without intermission. We have baptized, in the whole, at Bullittsburgh, since the revival began, about 157. Also, our neighbouring sister church Middle Creek, has enjoyed a blessed refreshing season, which began about the time it did at Bullittsburgh. They have baptized about 100. In both these churches a great portion of the converts are of the youth—some only of about 11 or 12 years of age. When we view the great change and alteration here, we may truly say, "The Lord hath done great things for us, whereof we are

glad." At this time there is a great work in several churches of our Association on Licking; as great, perhaps, as any we ever had an account of. I have had late accounts from the Great Crossings, from Mercer, Fayette, Clarke, Mason and Montgomery counties, of precious revivals there. May the great Head of the church prosper his cause, till the earth be filled with his knowledge!

THE "Narrative of the state of religion within the bounds of the general assembly of the Presbyterian church; and of the general association of Connecticut, New Hampshire, Massachusetts Proper, and of the general convention of Vermont, during the last year," presents many pleasing facts and important considerations. We have room to insert only the following paragraphs.

"The General Assembly feel thankful that they can, without being charged with enthusiasm, say, *the interests of the Redeemer's kingdom have advanced throughout their bounds*. It is true the number of revivals is not so great as in some former years; but the fruits of these revivals remain in their beauty and usefulness to gladden our hearts. They who have been called into the church from the world adorn the doctrine of God our Saviour. This we consider as a subject of congratulation and praise; for it is an indubitable truth, that on the consistent deportment of professors of religion, under the Divine blessing, depends the successful recommendation of its claims to the world. "Let your light, (such is Christ's command,) so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." "We therefore exhort you, brethren, partakers of the heavenly calling, that you walk worthy of your high vocation." Whilst you earnestly and perseveringly seek for the salvation of sinners, do not neglect your own growth in grace and the knowledge of the Lord Jesus. The age in which we live is correctly denominated THE AGE OF ACTION. So numerous are the associations for promoting the cause of truth, and so assiduous are the exertions of its friends to ensure success, that more than ordinary diligence is necessary to take heed to ourselves. There is a splendour which this universal and increasing action in the church reflects upon individual character, that may so far dazzle the spiritual perception, and taint the spiritual taste, as to give the adversary a real advantage over those very persons who are attacking his kingdom, and circumscribing his power. Be much engaged in your closets, examining the state of your own hearts, and the nature of your motives. Do still more for God in the world than you ever have done; but connect with this an increasing attention to your personal sanctification. Forget not that it is indispensably requisite for you to cultivate purity of intellect, as well as purity of affection. No attention to the latter will, or can compensate for neglect of the former. Such neglect has in too many instances already, in different parts, caused a conformity of conduct to the maxims of the world. It is not sufficient for the professed believer to keep within the established rules of conducting social business, or the statute laws of the land; he must, in spirit and in deportment, do unto others as he would wish to be done by himself, under similar circumstances. His morality must be CHRISTIAN morality, the legitimate fruit of his actual union with Him who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Remember that "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy

Ghost : for he that in these things serveth Christ, is acceptable to God, and approved of men."

"In the bounds of the general associations of Connecticut, Massachusetts, and New Hampshire, and the general convention of Vermont, nothing has occurred of special importance since the last report. The churches are reaping the fruits of past revivals; the cause of religion is advancing; error and vice are losing ground."

MISCELLANEA.

MR. WARD of Serampore, in his interesting "View of the History, Literature, and Religion of the Hindoos," has given a large number of scripture illustrations, derived from Hindoo manners and customs. The following are a specimen :

Genesis xliii. 34. "And he sent messes unto them from before him." This is the method among the Hindoos; the dishes are not placed on the table, but messes are sent to each individual by the master of the feast, or by his substitute.

Genesis xlv. 22. "To all of them he gave changes of raiment." At the close of a feast, the Hindoos, among other presents to the guests, commonly give new garments. A Hindoo garment is merely a piece of cloth, requiring no work of the tailor.

Exodus iii. 5. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The natives of Bengal never go into their own houses, nor into the houses of others, with their shoes on, but always leave them at the door. It would be a great affront not to attend to this mark of respect in visiting; and to enter a temple without pulling off the shoes, would be an unpardonable offence.

Numbers xxii. 6. "Come now, I pray thee, curse me this people, for they are too powerful for me." Many accounts are related in the Hindoo writings, of kings employing sages to curse their enemies when too powerful for them.

Judges iv. 5. "And she dwelt under the palm-tree of Deborah." It is common for Hindoos to plant trees in the name of themselves and friends; some religious mendicants live for a considerable time under trees.

Psalms lxiii. 10. "They shall be a portion for foxes." This passage appears obscure; but give it the probable reading—*they shall be a portion for jackals*—and then the anathema becomes plain and striking to a Hindoo, in whose country the disgusting sight of jackals devouring human bodies may be seen every day. So ravenous are these animals, that they frequently steal infants as they lie by the breast of their mother; and sick persons who lie friendless in the street, or by the side of the Ganges, are sometimes devoured alive by these animals in the night. I have heard of persons, in a state of intoxication, being thus devoured as they lay in the streets of Calcutta.

Proverbs xi. 21. "Though hand join in hand." The Hindoos sometimes ratify an engagement by one person's laying his right hand on the hand of another.

Ecclesiastes ix. 8. "Let thy garments be always white." This comparison loses all its force in Europe : but in India, where white cotton is the dress of all the inhabitants, and where the beauty of garments consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper.

Isaiah xviii. 2. "To a nation whose land the rivers have spoiled." In some parts of Bengal, whole villages are every now and then swept away by the Ganges when it changes its course. This river frequently runs over districts, from which a few years before it was several miles distant.

Isaiah xxxvii. 29. "I will put my hook in thy nose." The cow, the tame buffalo, the bear, &c. in this country, are frequently seen with a ring in their noses, through which a cord is drawn, and the beast guided by it, as the horse by the bit and bridle.

Isaiah lx. 4. "Thy daughters shall be nursed at thy side." The practice of carrying children astride on the hips, is as common here as carrying them in the arms in Europe.

Jeremiah xiv. 4. "Because the ground is chapt, for there was no rain in the earth." The cracks in the earth, before the descent of the rains, are in some places a cubit wide, and deep enough to receive the greater part of the human body.

Jeremiah xlv. 17. "To pour out drink-offerings to the queen of heaven." The hindoos pour out water to the sun three times a day, and to the moon at the time of worshipping this satellite.

Amos v. 19. "Leaned his hand on the wall, and the serpent bit him." Snakes are very frequently found in old unplastered walls, built of bricks and clay : nor are fatal accidents uncommon in such houses, as well as in those built with mud only.

Nahum ii. 10. "The faces of them all gather blackness." Sickness often makes a great change in the countenances of the hindoos ; so that a person who was rather fair when in health, becomes nearly black by sickness.

Matthew vi. 2. "When thou doest thine alms, do not sound a trumpet before thee." The mussulmans, who, in the ostentation, bigotry, and cruelty of their character, strongly resemble the pharisees, at their festival of the muhurum, erect stages in the public streets ; and, by the sound of a trumpet, call the poor to receive alms of rice and other kinds of food.

Matthew vi. 5. "They love to pray standing in the synagogues, and in the corners of the streets." Both hindoos and mussulmans offer their devotions in the most public places ; as, at the landing places of rivers, in the public streets, and on the roofs of boats, without the least modesty or effort at concealment.

Matthew vii. 26. "Shall be likened unto a foolish man, which built his house upon the sand," &c. The fishermen in Bengal build their huts in the dry season on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent northwest winds, and the waters pour down in torrents from the mountains, a fine illustration is given of our Lord's parable : "the rains descended, the floods came, and the winds blew, and beat upon that house, and it fell." In one night multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscoverable.

Mark xiv. 14. "Good man of the house." A hindoo woman never calls her husband by his name, but frequently speaks of him as the "man of the house."

John viii. 6. "Jesus stooped down, and with his finger wrote on the ground." Schools for children are frequently held under trees in Bengal, and the children who are beginning to learn, write the letters of the alphabet in the dust. This saves pens, ink, and paper.

Acts xxii. 3. "Brought up at the feet of Gamaliel." This is a term of respect used by the apostle towards his preceptor. Similar forms of speech are very common amongst the hindoos, as, "I learnt this at my father's feet," instead of saying, I learnt it of my father. "I was taught at the feet of such a teacher." "My teacher's feet say so."

Revelation xiii. 15. "He had power to give life to the image." The bramhuns, by repeating incantations, profess to give eyes and a soul to an image before it is worshipped.

It was well observed by an old writer, "A child of God falling into sin, is like a child falling into water; he will cry aloud for succour, that he may not be drowned: but a child of the devil falling into sin, is like a fish falling into water; he swims and sports in it, as in his element."

THE honourable judge Tilghman, in his eulogium in commemoration of Dr. Caspar Wistar, mentions the following fact to the honour of the deceased professor.

"When a youth at Edinburgh, his friend, Dr. Charles Stewart, made him a present of a neat edition of the bible in two small volumes. These he carefully preserved to the day of his death; and it was his custom, when he travelled, always to take one of them with him. The circumstance was well known to his children, the eldest of whom frequently accompanied him in his excursions, and could not fail to impress on their tender minds, a veneration for the book which their father so highly prized."

MR. BURKITT on *Philippians* i. 29, has the following remarks: "Angels glorify Christ by doing, but not by suffering. I doubt not but had the angels bodies of flesh, as saints have, they would be glad to lay their necks on the block, as saints do—but this is the peculiar privilege of believers; *unto you it is given, and not to them.*"

MR. TRAPP on the text "I and my father are one," adds, "both for nature and essence, and for one consent both in will and working. Out of the harbour of Goodwin's Sands (near the coast of Kent) the pilot cannot make forth, they say, unless he so steer his ship that he bring two steeples, which stand off, so even in his sight, that they may seem to be but one,—so is it here."

It is the highest madness for any one to pretend himself to be the head of the church, as the pope doth, unless he assume to himself to be head of all the angels in heaven; for they all belong to the *same church* with the saints here below. And therefore, when mention is made of the headship of Christ, they are expressly placed in the same subjection to him. *Ephes.* i. 20—23. Owen.

OBITUARY.

MRS. ELEANOR RICHARDS.

MRS. RICHARDS was born on the 22d day of October, 1761, in the parish of St. Martins, London, and departed this life on the 27th June, 1818, at four o'clock, P. M. in the 57th year of her age.

She was the subject of divine grace, we have reason to hope, at an early period of life; her step-father, being a very pious man, frequently took her to private prayer meetings, from which she received her first convictions. The Rev. Dr. Conyers, who officiated at St. Paul's church, Deptford, where she was brought up, opened, at his own expense, a place for public worship on week day evenings, where she often attended, and was edified and encouraged; particularly from a sermon, which she frequently mentioned, from the 1st Corinthians, xv. 24th to 28th verse inclusive. "Then cometh the end," &c.

She was in the habit of attending more generally at the independent meeting house at Deptford, under the care of the Rev. Mr. Barker, until her departure for this country. On her arrival here, she was pleased with the preaching of the Rev. Mr. Ustick, then pastor of the first baptist church in this city, and attended there till the house in Sansom street was erected, when she worshipped there and occasionally at the Rev. Mr. Skinner's, as often as her health would permit. Under the labours of the pastor of that church and of the Rev. Mr. Skinner, she was often edified, and her heart enlarged and encouraged in Zion's ways, from the pulpit. She often brought home part of the sermon, and repeated it to her children, urging on them, with tears in her eyes, the importance of religion, and a preparation for another and better world, through the merits of a precious Redeemer. Her faith in Christ was fervent and strong to the last. She often said he was her refuge and salvation. She was a kind friend to the poor. Her heart was the seat of sympathy and affection in the extreme: indeed it might be said, the poorer the object, the more welcome. One instance of her mildness, among many others, occurring only on the Saturday previous to her death, we will relate. Her children being around her, and conversing a little harshly on the dissipation of a young man, who they knew was injuring himself and his family; she mildly said, "My dear, our dear Redeemer when upon earth never used harsh language to the vilest creature; his language was meekness and kindness, and we ought to follow his blessed pattern."

During her last sickness, one of her children (brother Richards, deacon of the church) asked her frequently if he should pray with her. She replied, "Oh, yes, do my dear!" and several times during the four days she laid ill, to inquiries how her mind was, she uniformly answered, "comfortable." She had some idea previous to this sickness, of making a public profession by baptism, and said to her daughter, "what would you think if I were to be baptized, my dear?" To which her daughter replied, "I should be pleased, mother." Her conversation of late, was more and more about Jesus and her soul's everlasting happiness. On the Saturday morning, the day on which she expired, a little before 5 o'clock, one

of her children asked her how she was? She said, "much the same." Perceiving large cold drops of sweat upon her, he said, how is your mind, my dear mother? "Happy," she replied; "Thy kingdom come in my heart, dear Lord, and prepare me to meet thee." Are you relying on Christ for salvation? "He is my rock," she said. "I have desired of late to live to his praise." May the Lord bless you and comfort your heart, my dear mother. "Yes," she replied, "and may the Almighty pour his blessing on your head."

About two hours before she departed, one of her children said to her, My dear mother, are you willing to die? "Perfectly so," she replied. Are you willing to leave your children and all your concerns in the hands of God? "Yes," she said. Where is your trust for life eternal? "In Christ alone," she replied. My dear mother, has God, for Christ's sake, taken away from you the sting of death? "Yes," she answered. A friend by the bed-side, repeated this verse:

"Jesus can make a dying bed
 "Feel soft as downy pillows are,
 "While on his breast I lean my head,
 "And breathe my life out sweetly there."

She said, "Oh! yes." A very near friend weeping by her bed-side, said to her, Are you happy? "Yes," she replied, "if you dont fret." About half an hour before her death one of her children engaged in prayer, when she appeared evidently occupied in the solemn service; and in a few minutes after, fell asleep in Jesus, without a sigh or groan, or the movement of a feature. So quiet and easy did she expire, that, though looking at her, it was a minute or two before we knew she was really gone.

"Her Maker kiss'd her soul away,
 "And laid her flesh to rest."

Thus departed one of the kindest and tenderest of mothers, and the sincerest of friends. Each in the room involuntarily exclaimed, Oh! that I may die the death of the righteous, and that my last end may be like *hers*!

MRS. BUCKNALL.

THE two subsequent letters, communicating the triumphant decease of Mrs. Bucknall, wife of Mr Benjamin Bucknall, of Baltimore, will be read with interest. The first is written by her son-in-law, the second by a niece.

AGREEABLY to your desire, I furnish you with a few of our deceased mother's dying expressions, in the hope that they may be usefully improved, at least in the private circle, if not publicly.

Her conversation throughout her last illness was strikingly characteristic of her predominant graces, which, in my feeble judgment, were meekness and patience. When sensible of the inroads of the last enemy, she betrayed no alarm, but encountered him with calm intrepidity. When I spake to her of maintaining her confidence in the intercession and faithfulness of her Redeemer, she expressed no uneasy doubt of her interest in his merits, but said, "'Tis no time now to cast away my confidence; I know whom I have believed." Once reading several verses of Watts on the Canticles, and among others,

"The voice of my beloved sounds,
"Over the rocks and rising grounds,"

suddenly she closed the book, observing, "Oh! if I continue reading these hymns, my soul will be all on fire, as in times past!"

One day, while in extreme agony, I said to her, "The Lord's presence, I trust, shines upon your path." She replied, "He doth not spurn me." Presently she spake of internal conflicts, and of the confusion of mind arising from the violence of the pain in her head; "but as to my dependence," said she, "that continues fixed on the *Rock*."

Another time I said to her, "God is our refuge and strength, a very present help in trouble, therefore will we not fear." After a pause, she replied, "What! a professor of the name of Christ, and fear death! and where is his terror? where is his sting?"

Humbly reflecting on herself as an unprofitable servant, she added, "Indeed I am not a bit too good, nor good enough. Oh! I am ashamed!" Soon after she said, "I long to be at home, singing the praises of the Lamb that has loved me and washed me," &c. I said, "Why you are singing now!" Upon which she seemed reanimated, and folding her arms with vehemence, cried out, "Oh! I long to embrace Jesus in my arms; I long to put my foot on the top of the hill—there on a green and flowery mount." She repeated the verse "Jesus can make a dying bed," &c. and

"Then shall I see, and hear, and know,
"All I desired or wished below."

"I am going," she said, "into port under a press of sail." Her last words in my hearing, were,

"I long for evening to undress."

DURING the indisposition of my beloved aunt, which, from the first commencement of her confinement to her chamber, was about 14 or 15 days, in the short period of which I frequently visited her, she appeared sensible of her approaching dissolution, and often spoke of it with the greatest familiarity, composure and delight. On the Wednesday previous to her departure, I, in company with sister Ebsworth sat up with her. It was a season not easily to be forgotten. About midnight her bodily agitation was great, which made her very restless; nevertheless her soul appeared much engaged in prayer. She frequently inquired after her dear family. I endeavoured to pacify her by telling her they had retired to rest for a little while, being much fatigued with their labours and constant watchings. She looked up and anxiously asked, "Could they not watch with me one hour?" Our Lord's reply was given: "The spirit was willing, but the flesh was weak." A short time after we thought we perceived a visible change in her countenance. The family were called. She appeared very anxious to converse with us, but owing to her extreme debility was unable, though she expressed, both by signs and looks, that her confidence in the Lord was *unshaken*. Many precious promises contained in the sacred oracles of truth, for the solace of believers, as well as some sweet verses from Watts' Psalms and Hymns were quoted, which appeared to strengthen and confirm her hope. About half past five in the morning she re-

quested to be propped up with pillows, which was immediately done, as we thought, to bid us a *final adieu*. But the Lord, for ever blessed be his name, intended otherwise; we had a brighter scene to witness. After she had recovered her breath, superior strength appeared to be given. She broke out with such heavenly joy and rapture, that her feeble frame for a time appeared to sink under it. She turned her eyes to her partner, who stood weeping by her bed-side, and confidently exclaimed, "It is all well, it is all well, *well for ever!* What have I been doing all this time? *Doubt* my safety in Christ! I should dishonour my God to do it for a moment." Turning herself to me, she cried out, "Cousin Sarah, this is faith." I replied, Yes, *strong faith*; God himself is faithful. "Fear not," she said, "I shall meet you in glory." I repeated that verse, as being suitable,

" Sweet to rejoice in lively hope,
" That when my change shall come,
" Angels shall hover round my bed,
" And waft my spirit home."

She stretched out her feeble arms, and with holy rapture exclaimed, "I can sing myself away to everlasting bliss. Oh! help me to praise him. Oh! help me to praise him. My breath, while I live, shall be *all praise*." Uncle observed to her, My dear, you appear firm. With emphasis she replied, "*Firm as a rock*. Christ Jesus and his precious blood, is *all*, my only plea." She then repeated those lines, and clasped her hands,

" Jesus, lover of my soul,
" Let me to thy bosom fly," &c.

She continued in this happy frame of mind to the last. On Friday evening, which was the last interview I had with this dear saint, as I entered the room, she looked very pitiful at me and said, "I am here yet." I replied, Still lingering on these mortal shores. "Yes," she said, "one night more." Her brother Rooker observed to her, You will, sister, have a glorious interview by and by with our kindred, who are gone before, and the heavenly host. She appeared overcome with the animating thought, and above all that she should see Jesus. "Yes," she said, "I shall have done with this vile body, this dust and ashes; no more pain and sorrow, for 'God himself shall wipe away all tears from all faces.'" She repeated those lines,

" And can he have taught me to trust in his name,
" And thus far have brought me to put me to shame?"

"No, no, I cannot doubt. This shall be my song, 'Unto him that loved me and washed me in his own blood, be all the glory.'" She would frequently tell us, and strive to impress it as much as possible on our minds, that it was all of grace from the beginning to the end. She totally disclaimed every merit of her own; "for, alas!" said she, "I merit everlasting punishment. I am nothing. Christ is all." She observed to one of her children the day before she died, "To-morrow I shall be singing praises in heaven, you on earth." Her daughter replied, No mother, if that be the case *we* shall not sing. She said, "Remember, my child, you are not to sorrow as those who have no hope. Only prepare to follow me." On Saturday morning, at half past 6 o'clock, the happy spirit took its flight. May we not exclaim—"Let me die the death of the righteous, and my last end be like hers!"

POETRY.

The Sunday School Teacher.

HAIL! day of the Lord, in thy brightness ascending!
The latter day glory divinely portending;
The darkness and shadows have fled far away,
The bosoms of multitudes welcome thy sway.
I haste to the temple where thousands assemble,
Where saints are rejoicing, where enemies tremble;
Thrice happy the bands of young children to see,
And point the poor little ones, SAVIOUR, to THEE.

Hail! day of suspension from 'toiling and spinning,'
A prize is displayed worth contesting and winning;
Let manhood with joy in the labour engage,
And mingle in classes with spectacled age:
The bible—the bible's a life-giving treasure,
A fountain of wisdom, of virtue, of pleasure!
It offers a balm from LIFE's loveliest tree,
And points the adult and the aged to THEE.

Talk of colour no more, 'tis but skin-deep impression,
The blessings of grace are for *human* possession;
Comprehensive, the gospel's beneficent plan
Contemplates the sablest complexion as *man*;
Ethiopia's sons, Ethiopia's daughters,
Are welcomed to drink evangelical waters!
Since the mandate Divine bids the fetter'd be free,
I'll point the poor African, SAVIOUR, to THEE.

See the red men diffused through our westernmost regions,
Now pining away—*once* existing in legions,
Inquiring the path to "THE FATHER OF LIFE;"
All eager to terminate sorrow and strife:
Let the tomahawk sleep, and the bow and the quiver:
From the foot of mount Zion effuses a river
Can bear all offence to oblivion's sea,
And waft the poor Indian, SAVIOUR, to THEE.

How blessed the men, who with heathen are toiling!
Though mortals may frown, the Redeemer is smiling;
O'er the glooms of Hindostan and shades of Rangoon,
Salvation shall shine all refulgent and soon:
GREAT SAVIOUR! succeed the increasing translations,
Let the charter of grace be perused by all nations;
And with eyes beaming transport, thy messengers see
Converted idolaters bending to THEE!

A dying Infant to a weeping Mother.

FONDEST parent, cease to weep,
Nor wish thy babe to stay ;
Oh ! let her gently sleep
Her life away.

Soon as first I saw the light,
My cries denoted pain ;
Why then retard my flight ?
To die is gain.

Naught but sorrow have I known,
Though few my wants have been ;
I feel in every groan
The pangs of sin.

Jesus loves the infant race,
And clasps them to his breast ;
To die in his embrace
Is to be blest.

Then, fond mother, hush thy sighs,
Nor wish me longer here ;
Let not a murmur rise,
Nor shed a tear.

Far beyond these lower skies,
I fly from sin and death,
Where loud hosannas rise
On every breath !

Thither, oh ! my mother, come,
And join the heavenly choir ;
There we shall be at home,
And never tire.

Cease thy weeping, then, be still,
And learn thy God to trust ;
Bow to his sovereign will,
And own him just.

NORRISTOWN.

T. D. M.